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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HO INESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY, &c.

BY J . . . N . . . . .

DIALOGUE VI.

Parishioner. I proceed to ask—whether you believe that the name, Jesus Christ, expresses his supposed divine nature?

Minister. I do; as otherwise I could not believe that he existed from eternity, or will exist to eternity unchangeably the same.

P. Is it your belief, also, that the name, Jesus Christ, expresses, as well his human as his divine nature?

M. I suppose it does.

P. Must not his human nature, then, have existed from eternity, and must it not exist, unchangeably the same, to eternity?

M. You know, that this is not my belief.

P. Why you should not receive it for truth I cannot easily conceive.—If the name, Jesus Christ, expresses as well his human, as divine nature; and if the expression—"the same yesterday, to day and forever" expresses the eternity and unchangeableness of the same Jesus Christ, then, surely, it must intend that his human, as well as his divine nature must have been from eternity, and must be unchangeable!

M. To explain the subject, I do not pretend. It is inexplicably mysterious.

P. And is it not equally mysterious that the term "yesterday" should be synonymous with eternity! But as these things are too mysterious to be understood, I am willing to leave them.

M. That Jesus Christ is from eternity, and, of course, self-existent, is evident from his own faithful and true testimony of himself. "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22. 13.—As he was the Alpha or beginning, or the first, he must have existed from eternity, for nothing could have existed before the first existence, or prior to eternity.

P. Do you suppose that this testimony of Jesus Christ means that he existed before any other being, or intelligent agent existed.

M. I certainly do; nor can I suppose otherwise, as nothing could have existed before the first existence?

P. But as the human nature of Jesus Christ could not have existed from eternity, and as this is a component part of his person, must not his conduct have been chargeable with duplicity and guile, if, when he said "I am Alpha" &c. he meant by the assertion not himself, but only a part of himself?

M. As I believe that he did not speak of himself, as man, but only as God, I can see no ground for your dishonorable suggestion.

P. As the suggestion has no connection with my theory, you will have the candor not to lay "the sin to my charge." Let it be supposed that he spoke of himself only as God. On the supposition that this was the case do you believe that Jesus Christ, or the person of Jesus Christ, considered as God, existed before any other being existed?

M. This, I have already declared as my belief.

P. I must be permitted then to bring you to the trial. If you believe that Jesus Christ, as God, existed before any other being existed, must you not believe that the existence of the God and Father of Jesus Christ was posterior to the existence of Jesus Christ, his Son.

M. My belief is that both the Father and the Son existed from eternity.

P. How then can you believe that Jesus Christ existed before any other being or intelligent agent existed? Is not God the Father a being or intelligent agent?

M. I have expressed my meaning unguardedly, and without precision. I should have said that Jesus Christ, as united to the Father, and the Holy Spirit, existed before any other being or intelligent agent existed.

P. Jesus Christ, then, considered as God, although united to the Father and the Holy Spirit, existed, it seems, before either the Father, or the Holy Spirit existed; for, according to your theory, both the Father and Holy Spirit are distinct persons or intelligent Agents.

M. I will say then, that neither of the three existed before the others, but that the Father, the Son, and the Holy Spirit, who are the one God, existed from eternity.

P. This expedient will not relieve you, from embarrassment. But let us see. Do you believe that the person of Jesus Christ, the Son of the Father, is the person of the Father, or of the Holy Spirit?

M. I have avowed it as my belief that the sacred Three are three distinct persons?

P. But do you believe that when Jesus Christ said "I am the first," he intended any other person, than his own individual person?

M. He must have intended not only himself, but the Father, and the Holy Spirit, as, otherwise, I must believe that he existed before the existence either of the Father or of the Holy Spirit.

P. Because your theory compels you, you must believe, that a pronoun in the singular number has a plural verb to agree with it in number, contrary to every idiom of every language, and contrary to the syntax of every language, and contrary to every propriety of speech. A better reason for your belief, you probably could not assign; but I should not think that you could be quite satisfied with it. According to your belief, Jesus Christ, when he said—"I am the first," meant to be understood as saying, we, the Father, the Son and the Holy Spirit, are the first. But how can you believe that the Truth meant to be thus understood? How can you believe that he was guilty of so obvious—so gross an incongruity?

M. The meaning of Christ's declaration, when I quoted it, seemed to me very obvious, and fully to my purpose. But if I have given it a wrong construction, it is my earnest desire that I may be convinced of it, and come to the knowledge of the truth. In request you therefore to state the meaning of the declaration, as you understand it.

P. It is far from being certain, in my opinion, that the passage under consideration was spoken by or refers to Jesus Christ. Alpha and Omega according to some very profound critics, "always denotes the Father of Jesus Christ in the book of Revelation." But that this is, in fact, the case, I will not insist. Admitting however that the passage was spoken by Jesus Christ, and with application to himself, may we not consider the title Alpha and Omega as importing that he is the "Author and Finisher of our faith;" or that he is the "Beginning of the creation of God;" and the Finisher of the great work assigned him by his Father? And may we not reasonably suppose that the title "the first and the last," intends that he is "the first born of every creature," and that no one of like character will ever exist after him, or as his successor? This construction of the passage renders it perfectly intelligible, and is, as it seems to me, natural, and consistent. Have you any other arguments, or scriptural testimonies, which you wish to employ in support of your belief that Jesus Christ existed from eternity, and is, therefore, self-existent?

M. Should I satisfactorily show that he is possessed of "all divine attributes," you will admit, I presume, that he was from eternity, and, therefore self existent.

P. Let your proof be satisfactory, and I shall admit the consequence. But before you attempt the proof, permit me to ask, whether you think that the arguments you have employed in favor of the eternal, and self existence of Jesus Christ have been conclusive?

M. I cannot say that I do; but that his existence is eternal, I still firmly believe.

P. And do you still believe that the scriptural passages which you have produced afford conclusive evidence that your belief is well-founded?

M. I cannot say I am fully satisfied that they do.

P. Can you, then, be fully satisfied that the scriptures ascribe all divine attributes to Jesus Christ? Is not eternal, or self existence a divine attribute?

M. Be it so. And that this attribute really belongs to Jesus Christ, I shall, I think, be able to show by testimony, if not direct, yet by testimony equally strong and satisfactory.

The apostle John, speaking of Jesus Christ, says—"this is the true God, and eternal life." 1 John 5, 20. Is not this testimony, conclusive? As Jesus Christ is the true God and eternal life, it follows, of course, that he must have been from eternity, or self-existent.

P. This testimony, has already, in the course of our discussion, been examined and found, I believe, wholly wanting to your purpose. It has been shown, that the apostle does not speak of Jesus Christ, but of the Father; and [illegible] the true God and eternal life. And that this is in fact the case, there can be no good reason for doubt. But should you insist that Jesus Christ is intended by "the true God and eternal life," let me ask—do you believe in the existence of more than one God, as the true God?

M. Certainly I do not. But I believe, however, that this true God is the Father, the Son, and the Holy Spirit, in a state of inexplicable union.

P. You do not believe, then, I should think, that Jesus Christ himself is the true God; for Jesus Christ is not the Father, the Son, and the Holy Spirit. But if John says that Jesus Christ is the true God, you seem widely to differ from him in opinion, while you would avail yourself of his authority to substantiate your own faith.

M. I cannot admit, that my faith is variant from that of John, as he must be understood as saying that Jesus Christ is the true God, considered as united to the Father and the Holy Spirit.

P. And might he not with equal propriety have said that the Father is the true God, considered as united to the Son and the Holy Spirit, and that the Holy Spirit is the true God, considered as united to the Father and the Son?

M. I think he might. And had he said this, he would have clearly expressed my faith.

P. You believe then, that the Father is the true God; that the Son is the true God; and that the Holy Spirit is the true God; and yet that neither of the three is the true God, but that the three collectively are the true God!

M. Do you soberly believe, that I admit for truth, an absurdity so gross—so palpable!

P. Certainly, if I have not misunderstood the meaning of your statements.

M. I do not believe that each, separately considered, is the true God.

P. Be it so. But do you believe that the supposed union between the Three destroys, or affects the personality, or personal character of either of the Three?

M. I do not. As the Father, the Son, and the Holy Spirit are three distinct persons, no union between them can destroy or impair their personal character or existence.

P. But if the personal character or existence of Jesus Christ, is neither destroyed, nor impaired by this union with the Father and the Holy Spirit; but is the same, as when considered independently of the supposed union, I see not, according to your concession, but he must be the true God, considered separately from the Father, and the Holy Spirit. The truth is—if he be the true God, he must really be so, and cannot be otherwise, whether you consider his person separately, or in a state of union with others. Peter, James and John are three men, or persons; and, so far as I can see, each of them is as truly a man, or person, considered separately, as when considered as united with the other two, by the closest bond of intimacy. If you can see further, and discover that this union makes either of them more than a man, I have only to say that you can discover that, which is beyond the reach of my discernment. Or, if you can discover that this union has such a charm as to reduce or elevate Peter, James and John to one numerical man, I must say that the discovery is very wonderful.

P. The case you have stated of three men is widely different from that of the three persons in the Godhead. It is not therefore, a fit illustration of my theory.

P. Perhaps so. Yet the cases seem to me not far removed from a parallel. But if you can show them to be otherwise I wish you would do it.

M. That Peter, James and John are three distinct men; and that neither of them can be more or less than a man, whether separately considered, or in a state of union, no one can doubt. Nor can any one believe that they can be so united as to become one man. But this cannot be said respecting the three persons in the Godhead.

P. It may be so. Yet I can see no reason why the same things may not be truly said of your three persons in the Godhead, as has been said of Peter, James and John. The Father, the Son and the Holy Spirit, according to your theory are three distinct persons; nor does their supposed union impair or affect their personality, or personal character. Neither of them, then, can be more or less than a person, whether separately considered, or, considered in a state of union. Nor as it seems to me, can they be so united, as to become one person, being, or God.

M. But the union between the three persons in the Godhead, is widely different from any union, that can exist between three human persons.

P. How do you know this? Have you not said that the union is inexplicable? But if it cannot be explained I see not how you can determine that the union which does, or may exist between three men, is essentially different from the supposed union that exists between the Father, the Son, and the Holy Spirit. And that the union between the Father and the Son, is such as does or may exist between human beings, I have, I must think, clearly shown in the course of our discussion—As "he that planteth and he that watereth are one;" as Christians generally are one—one in Christ Jesus, and as they are, or may be one, even as Jesus Christ and his Father are one, the oneness or union must be of a moral nature—a union in heart or affection. As the union, then, betwen two or more men, which makes them one, does not make them one being or man; and, as they are one even as Jesus Christ and his Father are one, the consequence necessarily is, that the union between Jesus Christ and his Father, does not make him and his Father one being or God. And if you include the Holy Spirit considered as a distinct person in the union, the consequence will be precisely the same. Will you, then, still contend that the Father, the Son, and the Holy Spirit, in a state of union, constitute the true God?

M. Whether I shall, or shall not still contend for the doctrine, I still believe it to be true. I can say nothing more than I have said by way of explanation; but if I could, it would give you, I presume, no satisfaction. I have therefore only to observe that the apostle John, speaking of Jesus Christ says—"This is the true God and eternal life,"—that this testimony proves that he must have been from eternity, and self existent.

P. This, to be sure, is a very summary method of proving the eternal and self existence of Jesus Christ. But when I consider that you have brought no proof to substantiate your assertion, and that I have, as I think, clearly shown, in the course of our discussion, that John, in the passage under consideration speaks exclusively of the Father; when I consider, also, that there is, and can be but one true God, and that Jesus Christ has, in the most unequivocal manner assured us that this one true God is not himself, but his Father—when I consider these things, I cannot regard your summary proof, that Jesus Christ is the true God, as very satisfactory.

M. Whether my proof be, or be not satisfactory, your counter-proof is not satisfactory. But let us pass to the consideration of the testimony of the apostle Paul concerning Jesus Christ, which is, that "He is over all, God blessed forever." Rom. ix.—Does not this testimony, furnish unequivocal, full, and conclusive evidence that Jesus Christ is, in the highest sense, God, and that, of course, he must have been from eternity self-existent?

P. In the first place, the apostle, in my opinion, does not say of Jesus Christ that he is over all, God blessed forever, but he says this, of the God and Father of Jesus Christ. The whole verse, of which your quotation is but a part, reads thus—"Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." As the Greek words in this passage are of ambiguous construction, as they will fairly admit of a pointing different from that, which we find in its common version, and as its meaning depends much on a correct pointing, it is very far from being certain, or even probable, that the title "God over all" belongs, or is to be applied to Jesus Christ. The words may be thus constructed—Of whom Christ came: God, who is over all, be blessed forever; or, of whom Christ came, who is over all; God be blessed forever. Either of these constructions is fairly admissible; and that one or the other of them is the true construction, can, it seems to me, hardly admit of doubt. But if Jesus Christ is called God over all in this passage, it cannot be much to your purpose.

M. Your criticism, may be plausible, but I can place no dependance on learned and elaborate criticisms. They are often employed to explain away the meaning of important scriptural passages.

P. I am perfectly willing that my construction and your opinion about criticism should, each, speak for itself and plead its own cause. Nor am I anxious as to the issue. But let me ask what do you understand by the title "God over all?"

M. It imports that Jesus Christ is God in the highest sense.

P. Are you to be understood as saying this, of the whole person of Jesus Christ?

M. No; but of his divine nature only.

P. It seems, then, that a part only of Christ's person is God over all. This sounds strangely in my ears, and is very repulsive to my understanding. But as enough has, already, been said upon this subject, I forbear. I must, however, add;—If Jesus Christ is God over all, he must be over, or superior to, both the Father and the Holy Spirit. Another question, however, I beg leave to propose. It is this—Do you believe that the universal dominion, which you ascribe to Jesus Christ, will forever, or to eternity, be the same?

M. This, I cannot doubt, so long as I believe that Jesus is God over all.

P. But will not the universality of his dominion be circumscribed, when he shall have delivered up the kingdom, committed to his trust, to God, even the Father, and when he shall himself be subject to him, that put all things under him, that "God the Father may be all in all?"

M. The kingdom, which Jesus Christ is, hereafter, to deliver up to God the Father was given to him as mediator; so that he is to give up the mediatorial kingdom only.

P. But is Jesus Christ, as mediator, to be considered only as man?

M. Jesus Christ, as mediator, is to be considered as God and man in a state of union.

P. The kingdom, then, must have been given him, considered as God as well as man! the same kingdom he, as God as well as man, is to deliver up to his Father; and, as God as well as man he is to be subject to his Father, that God his Father may be all in all!—Do you believe all this?

M. I know not what to say, such is your adroitness, in perplexing a subject, and in "making the worse appear the better reason."

P. I do not wish to take advantage of your embarrassment, but as I wish to put the subject to rest, I have now to say, that the person, whom you suppose the apostle calls "God over all," is "Christ according to the flesh."

M. Christ, according to the flesh, God over all!

P. If I understand what you have said on the subject, you have represented the apostle Paul as saying this, and avowed your belief of it?

M. What have I said to justify this preposterous charge?

P. Have you not said that the testimony of the apostle Paul concerning Christ is, that he "is over all, God blessed for ever?

M. I have. And I still say that this is his testimony.

P. I infer, therefore, that you charge the apostle with saying that Christ "according to the flesh, is God over all," and that you believe this "preposterous" doctrine to be true; for the Christ, of whom the apostle speaks, is that Christ who is "according to the flesh," who "came," or descended from "the fathers."

M. But the apostle, in thus speaking of Christ, has reference only to his human nature. He meant to be understood as saying that Christ, according to the flesh. But this mode of expression strongly implies that he possesses a divine nature, which constitutes him God over all.

P. Do you not believe, that the very Christ, of whom the apostle speaks, is over all, God blessed forever?

M. This is my belief.

P. Permit me to present then, to your view the whole verse of which your quotation is a part, for critical examination. "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." I now ask—what word in this passage is the antecedent to the relative, who?

M. Christ, undoubtedly.

P. But that Christ came, or descended from the fathers. His descent was according to the flesh. Nor does the relative who refer to any other Christ, or person. Therefore this same Christ, according to your professed belief, is over all, God blessed forever. The correctness of the conclusion cannot, I am persuaded, be reasonably questioned. You may, indeed, say that the relative who, refers to Christ as a divine being; but if it refers to Christ, as you say it does, it can refer to no other person than the Christ, described by the apostle, as according to the flesh, by a descent from the fathers.

M. You well know that I cannot subscribe to your reasoning. Why then will you persist in imputing to me so gross an incongruity?

P. Because I think that you are justly chargeable with it;—because I wish to convince you that this is, in fact the case, and because I am desirous you should be convinced that the passage under consideration, so far from supporting, is decidedly opposed to your theory.

M. Though the object of you wish will, I am persuaded, never be attained, yet I am willing, however, to hear you at another time.

FOR THE REGISTER AND OBSERVER.

UNITARIAN CHURCHES. No. 2.

In the last Register a peculiar state of the times was noticed, namely, the removal of ministers and the crumbling of Parishes. The question will naturally be asked what is to be done in the case, to check and remove the evils which exist. In answer to this question I would take the liberty of offering a few suggestions to the consideration of my brethren in the faith.

1st. The first suggestion I would offer is this: that there should be an endeavor to bring about among the members of our societies a more clear and accurate acquaintance with our peculiar views of divine truth and of the grounds on which they rest. It is more important to notice this remedy, because some are strivng to effect the object desired by a directly opposite course. Some there are who have become disgusted with the din of theological controversy, and have thought that Parishes could best be kept together and the cause of religion best promoted by avoiding every thing like an explicit statement of doctrines. This course has not it is believed proved in any case finally efficacious. Societies may indeed be kept together for a time in this way; but their union rests on an unstable foundation. It does not and will not prove lasting;—and this for the plain and simple reason, that, in general, the more clear and accurate is a man's acquaintance with the truth which he professes to believe, and with the ground on which that truth rests, the more strongly will he be attached to it—the more deeply will he be affected by it.

At the present time when error presented in connection with religious excitement reaches minds which would otherwise be on their guard, it is of the utmost importance that all be well grounded in the faith. If you carefully keep back all explicit statements of doctrines, and simply dwell upon gospel morality, you are attempting to build an edifice without foundation. If you simply address the feelings, you may succeed in exciting interest, in enlisting feeling, in securing for the time the affections. You may think that you have accomplished your object. But if all this be, as it too often is, a mere love of excitement, without an attachment to clear, well defined and correct views of Christian truth, you will be disappointed. A Burchard, a Matthias, or even a devotee of the Mormon delusion may, by addressing the feelings more earnestly and successfully than you have done, supplant you in the affections of your people, and carry them with him into the wildest extravagance and most fatal delusions. While then we ought not to neglect Christian morality, we should see to it that we build only upon the principles of the gospel. And while we should speak, and speak earnestly and affectionately to the feelings, it should be only that we may bring the truth as it is in Jesus more directly and forcibly into contact with them. In order to this it is important that we give clear and accurate views of our peculiar opinions. If we do thus we shall lay broadly and deeply the foundations on which we may safely build the edifice of a well proportioned and completely finished Christian character. We shall present some tangible, well-defined and worthy object; on which the feelings when excited may at once fasten themselves. If we do this, the members of our denomination will be able at once to detect the errors that may lurk under the guise of great zeal—and be rapidly spreading in connection with religious excitement. Or if they should be taken unawares and become unduly excited, they will, upon the first moment of reflection, cling to the truth and will become more attached to it; and thus their excitement will prove beneficial. An effort then should be made by the Pulpit, by the Press, and by every other means of religious influence, to promote clearness and accuracy of acquaintance with our peculiar views of divine truth.

I am aware that it will be said that this suggestion is out of season; that we have been attending to these things for some years past; that now we should press home the truths we believe. It is true we have been engaged in defending our views; but defending them against opposers is a very different thing from explaining, simplifying, illustrating and inculcating them upon those who profess to receive these views. The fact is that we have performed but little or this latter duty, and that the great mass of our denomination are, at this present time, more ignorant than the mass of almost any other denomination of their peculiar views and of the grounds on which they rest. But while we should labor to promote clearness and accuracy of acquaintance with our peculiar views—we should remember that it is important that truth be presented in its simplicity, only that it may be presented with more power. And it should be the effort not only of the pulpit, as of course it will always be, but of the press, and of every other means of influence, to bring home to men's hearts and consciences our views of divine truth in all their power—that so the members of our societies being guided and supported by the principles of religion, may be strongly attached to the institutions of religion.

(*To be concluded.*)

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XXV.

THE SAVIOR'S THRICE REPEATED QUESTION TO PETER.

This question, '*Simon, Son of Jonas, lovest thou me more than these?*' I examined and briefly explained in my last number. The second object I had in view, was to see what instruction *we* could derive from this question of Jesus.

And is there no Simon, son of Jonas, among us, who has denied his master? Is there no risen Savior among us, who inquires of his heart: 'Simon, Son of Jonas, lovest thou me more than these?' Yes, reader, you know that the Savior is here on the shore of your waters and seas. He has discovered himself in your borders; and he has found many, I fear, who deny him. In his name I ask you: 'Do you esteem the doctrines he unfolded, the promises he made, the blessed hopes he inspired, as more valuable than all things under heaven?' How great is the number, I grieve to make the assertion, who must acknowledge with shame, and I hope with remorse, that hitherto they have loved the shadows of earth much more than the substantial blessedness of heaven! I am not speaking at present of the immoral and depraved, the irreligious and profane. Such are without God in the world; neither loving, revering, nor giving glory to his name. Such have no sympathy with him, who was manifested in the flesh, justified by the spirit, seen by angels, preached to the gentiles, believed on in the world, received up into glory. Of such I am not at present speaking. But I speak of persons, who are not without moments of reflection; lukewarm and irresolute, it may be, but still not wholly dead in trespasses and sins. Say that I have ten, twenty, fifty, a hundred readers of this character. Should the Savior propose to each one of you the question he proposed to Peter,—'*man!* woman! lovest thou me more than these? Would you resign all for me?' What answer must you return?

You are not insensible to the worth of your soul; but you are indecisive and lingering, ever learning, and never attaining to the experimental knowledge of the truth. You are considered worthy and well disposed, it may be, but you are putting off the christian life to some unknown, some indefinite period. Perhaps your views of salvation are erroneous and delusive. Perhaps you are deferring the momentous work, until you have certain mysterious impressions, certain unaccountable feelings, which you imagine must accompany its commencement. But allow me to ask you, can this delay be safe? For the sake of such impressions, impulses and sensations, which God has not promised to bestow, and which you have no reason to expect, for these will you disregard the privileges and blessings, which he is even now putting in your power? Embrace the means of grace you now possess, before you presume to anticipate any of a more mysterious description. Christ commands every timid or wavering individual, as he commanded Simon, the son of Jonas: 'Follow thou me.'

Such impressions, impulses and emotions, it is beyond doubt, sometimes actuate the new convert, on commencing christian.—Old things are done away. All things become new. A mist appears to be removed from the face of heaven and earth; scales seem to fall from the eye of the mind; and the heart enjoys, as it never enjoyed before, the riches of creation and the glorious disclosures of the Bible. When persons have lived very thoughtless or vicious lives, the heavenly views, which faith, repentance and conversion reveal, are found to fill the believer with transport and enthusiasm.

But what is the more appropriate accompaniment of christian hope and assurance? As it seems to me, it is a calm enjoyment, a rational gratification, a sober certainty. O wait not, then, to be saved without your own cooperation. Presume not to anticipate a more munificent bestowal, while you reject the means of salvation now within your reach. For idle dreams, beware of omitting express commands. Being inhabitants of christendom, you perceive your opportunities of improvement are great; and you perceive the consequent duties which the Most High requires, are many. You know that your Creator has made you rational and accountable beings. He has given you a revelation of his mind and will. He has given you wisdom to discern, and strength to perform his commands. His great reconciler, the mediator between God and man, has visited the world.—With something of his word and works, with something of his character and requisitions, you are made acquainted. The holy spirit, ever since your earliest years of reason, has been wooing, persuading and pressing you to accept the overtures of peace. Immortal life has dawned upon the earth, and its beams have illumined the land of your birth-place. Pilgrims and sojourners here, you have opportunity of seeking, you have the blessed promise of reaching, a better country, even the heavenly kingdom of glorified spirits, angelic intelligences, Jesus the mediator of the new covenant, and God the Judge of all

These are the means of grace, afforded by the Author of all blessing, to *qualify* you for his heavenly kingdom. Are you embracing these, with heart and hand, with mind and might?—You *then* love your Savior more than all things. *Then* are you performing your duty, and undergoing your earthly discipline. You are cherishing the blossoms of virtue and holiness; such as will outlive the blasts of this stormy world; such as the pure atmosphere of heaven will ripen into fruit. Believe me, the flavor of this fruit will be such, as you may expect infinite Goodness to produce. What you will be, has not been revealed to you: you know, however, that *when* your Maker summons you away, you will resemble the Exemplar you love and imitate. You will be holy in heart and life. And every one, who has this hope in him, purifies himself as he is pure. This is the infallible criterion of a christian: every true christian purifies himself as his divine Exemplar is pure.

If then, in conclusion, you would make inquiry, 'what evidences must I possess, that I love Jesus Christ more than all things beside?' I trust you are competent to ascertain the truth. Be these the interrogations of every inquirer to his own heart: 'Have I repented of my every sinful habit, and forsaken it? Am I doing all things, whatsoever the Savior has commanded me? Are seasons of devotion delightful to me? Do I search the scriptures with sincere desires of discovering the will of God? Do I make it my invariable aim to practice the principles of conduct I discover there? Am I continually purifying my affections,—keeping myself unspotted from the world,—keeping such a guard over my thoughts, words and actions, as I would wish to keep the last year I live? In a word, am I making the kingdom of God and his righteousness, the grand objects of my existence, deeming all other things, however good in themselves, as infinitely small in comparison?'

The answer, which your conscience may give in regard to these inquiries, and inquiries resembling these, will aid you, I trust, in answering the question of the Savior: 'Simon, son of Jonas, lovest thou me more than these?'

What I would recommend, is this: Be neither despondent nor presumptuous. On the one hand, be not despondent, since after your most faithful performance of duty, human imperfection will leave much unperformed,—much to be forgiven. On the other hand, be not presumptuous. Peter loved his master with warm devotedness of attachment; still, remembering his melancholy defection, he did not venture to affirm, that he loved him more than his associates loved him; he did not venture to say he loved him more, than every temporal attraction; but he did venture to affirm, as every sincere believer may venture: 'Yes, Lord, thou knowest that I love thee: this love is the grand principle, the prime mover of my existence.'

The commands which Jesus impressed upon Peter, were applicable to him as a preacher of the gospel: 'Feed my lambs; feed my sheep; make youthful converts, make aged christians, the objects of your ministerial care.' Something of this duty is incumbent upon all. After instructing yourselves, impart the principles of your religion to your children, to your domestics, to your dependants, to young people with whom you may have intercourse. To every individual with whom you may happen to associate,—in the street, in the stage-coach, on the exchange,

ou may communicate, by kind office, by chris-an deportment, by a friendly word, or even by rbearing to speak, something of your master's mper and spirit. This is the way to christianize our own hearts; this is the way to christianize ie world.

FOR THE REGISTER AND OBSERVER.

OMPARATIVE BENEFITS AND EVILS OF CHURCH FUNDS.

From a work by Rev. Mr. Mitchell of Connecticut, recently published, and favorably noticed in the Christian Spectator for this month, some passages were extracted in the last Register; on the benefits of the Pastoral office, and of a resident, or permanent, over a changing ministry.

In the same work there are also some judicious remarks on the comparative evils and benefits of church funds. The writer shows with great clearness the mischiefs arising from religious indifference; and this he thinks is apt to be produced by relieving the people by public or church funds from the burdens of supporting the ministry, through that common principle of human nature, disposing men to value little what costs them nothing.

As in some of his remarks on the relations of the church to the society, so in this I must dissent from the writer. But there is sound sense and the judgment of experience in much of what he has written on the best modes of supporting the congregational ministry.

'It has been the policy of many societies to secure the support of the gospel by means of a fund. Funds may be well in certain cases, and to a certain extent: I will not say they are *never* well. But as a general thing, they are of doubtful expediency. To societies able to do without them, they are a positive evil: especially where the fund is sufficient, or nearly sufficient for all expenses.

It is a general objectionto them, that they are at variance with an important principle of human nature. There is a disposition in human nature to value that which is obtained at some expense or sacrifice. That which cost nothing is nothing valued. God has implanted this feeling in our minds, and himself acts with reference to it. He has so ordered our circumstances, that all which we enjoy, and heaven itself, is attained with effort and self-denial. The bounties of his providence are obtained by labor; and are enjoyed the more because of the labor. The sleep of a laboring man is sweet. He has regarded the same principle in religion. He made the religion of the Jews an *expensive* religion. It had its tithes and offerings, and sabbaths, and feast days, involving sacrifices of substance and of time: and as long as the people were willing to make these sacrifices for it, it retained its hold on their minds; but when they sought to get rid of them, and began to rob God in tithes and offerings, declension ensued, and religion gradually perished. The same principle is regarded in the christian system; its author having ordained that it should be supported by those who enjoy its privileges.

But funds overlook this principle. By making religion cheap, they make it to be cheaply prized. A fund is all the while teaching the lesson, and making the impression, that sacrifices are not to be made for the gospel, at least not habitually; and out of this ere long grows the impression that it is not *worth* such sacrifices: and if it be not worth the *pecuniary* sacrifices, it will not long be worth the *time* and *attention* which it requires.

I doubt not that parish funds have been often raised and given from very pious motives, and that the pious dead are now reaping the rewards of such acts of beneficence and proofs of love to the cause of Christ. But in too many instances I fear the motives are rather those of selfishness and impatience of religious burthens, than those of enlightened piety. The support of religion is a tax which the people are willing to get rid of. It is to be permanently provided for, if possible, by means of some pious bequest, a spirited subscription entered into once for all, a lottery, or some ether expedient. A feeling is betrayed like that of an old colored domestic, who being impatient of family prayers, used to say, "Come, let us go in to prayers and have it over and done with."

A people released by a fund from giving for the support of religion, soon become confirmed in the *habit* of not giving, and such a habit is poverty itself. As an example of this, I am acquainted with a society which was formeriy able to erect an expensive meeting-house, and to support its ministry with a handsome salary, and which is as populous now and as abundant in means as it then was, and probably more so; but having been blest with a fund for some fifteen or twenty years, it has become so poor as to have voted, that "the fund money," which is less than the minister's salary, is all they can raise. Alas! what would become of them if their fund should fail? Of course, a missionary agent, "begging for money," can hardly be welcomed there; for how can they do for others, who cannot do for themselves?

A fund, when adequate to all the wants of the society, *dispenses with the action of the people.* Where there is no fund, the question is, whether to have the gospel or not. It comes up to every mind. It is a topic of conversation. It calls the society together for joint counsel and co-operation. This is of great benefit. It keeps alive the interest. Its effect is specially good on the young men, who as they successively come forward to manhood, are called on to act in the counsels and sustain the interests of the endeared community to which they belong.

A fund naturally *abates the mutual interest of minister and people.* This may be said without impeachment of the feelings or motives of either party. Such is our nature. When a minister sees his people making efforts from year to year to sustain him, it is a different thing to his feelings from receiving the cold avails of a fund. It is a different thing to the people. They love him more and profit more by his labors, while they are actively concerned for his welfare, and can feel that they thus entitle themselves to his effectionate regard.

A fund is liable to be *lost.* Then discouragement ensues. The society, like a rich heir made poor, comes to the ground without its accustomed means, and without the *habit* of supporting itself. It cannot dig: to beg it is ashamed.

However such a catastrophe commonly proves to be more startling than ruinous. I do not doubt that the loss of their funds would be the best thing that could happen to many churches. Instead of indolently reposing upon their much goods laid up for many years, they would then place their reliance, as they ought, upon God and their own exertions; and would begin to know a prosperity, which they had not known or years. Instead of lying securely and supinely, like soldiers in a fort, they would set up their banners in God's name, and go forth to action. Action is essential to life. But there must be a necessity for action, or,—such is man's sloth,—he will not act. Hence the little spirituality, as a general thing, of *rich* churches The luke-warm Laodiceans it would seem were rich as to their worldly resources; for "thou sayest, I am rich, and increased with goods, and have need of nothing," says Jesus in his message to them; while the church in Smyrna, which he commends without rebuke, appears to have been poor; "I know thy works, and tribulation, and *poverty,* (but thou art rich,) etc." So the churches of Macedonia of their "*deep poverty*" abounded in spiritual things. I do not say that poverty is a desirable thing in itself; but it is less an enemy to grace, than great wealth laid up in funds.*

None are supinely good: with toil and pain,
And various arts, the steep ascent we gain.

It is among the evils of funds, that they *give an undue influence to unworthy and wicked persons.* They are a public bonus, thrown among the many, in the disposal of which the veriest heathen in the place has as loud a voice as the most worthy inhabitant. They give such persons a consequence in society which they never would purchase for themselves by their own liberality and public spirit. They sometimes give them an afflicting control over the society. Viewed as an instrument of power, they are a temptation to wicked men; who if they can find means to get a *legal* possession of them, are little concerned about moral right. I could mention an instance of a society,—where a party, enlarging itself with all the wicked that could be induced to join it, was able by its majority of votes to control the fund and house, and appropriate them to a most unworthy, deposed man, (to say no worse of him,) for a series of years; a thing which never would have been done, had the support of their pseudo-minister depended upon the purses of those who employed him, and not upon the bequests of the pious dead.

* When a certain bank failed, a few years since, in Connecticut, and carried down with it the treasured funds of a large number of ecclesiastical societies, may not the designed destruction of those funds have been among the providential reasons of the failure of the institution? Were not those funds the Jonah of the ship? and how is it with those societies now? Are they not more vigorous, and more blest than they were before?

FOR THE REGISTER AND OBSERVER.

SUNDAY SHCOOL CLASS PAPERS.

NO II.

To the Superintendant—Although I have but recently connected myself with the Sunday School, I feel it a duty to present my report, in compliance with your request. If a friend should send you slips of several tender plants, which he had in his possession, with the request that in a few weeks you would inform him how they thrived—you would answer him as follows. "As you were so kind in sending me those plants, I cannot do otherwise than comply with your request, though I find it difficult to write of their improvement as yet. I will however, inform you of the mode in which I intend to rear them. Circumstances prevent my attending to them more than one hour in each week. "Only one hour in each week!" I hear you say, "I regret having given them to you." But my friend, you should remember much *has been,* and *can be* done in one single hour. I spend the evening previous to the day on which I see them, in studying their different natures—what kind of soil is best suited to each of them—how often they should be moistened—and how much their tender heads can bare of that luminary, without whose influence we should all wither and die. Beside this, I listen to the conversation of all whom I hear speaking upon this interesting subject, to catch some hint, which will be useful to me in the great work of bringing them to maturity. For I am well aware that "just as the twig is bent, the tree's inclined," and I feel that now is the time, while they are young and tender, to make them grow in loveliness and beauty. You ask if they are entirely neglected, except the hour which I devote to them.—Oh no! they are under the care of gardeners, who more perfectly understand how to rear and protect them, and I find them in excellent order in every respect. I love the care of them, for they are innocent, and the hours so delightfully, so profitably spent, will be happy, *happy* ones to dwell upon, when sickness and old age come. What can be more delightful than to watch the leaves as they expand, or to discern a little bud just holding out its head to view? How delicate is its form, and how slowly does it expand itself (as if to avoid the observation of the world) and become a beautiful flower. How constant must be the care to prevent it from fading! A year from this, you may expect to hear more concerning them, and may I be enabled to inform you that the fifty two hours which I shall have spent in their cultivation, has given them sufficient strength to withstand the scorching heat of summer, and the cold blasts of winter.

FOR THE REGISTER AND OBSERVER.

PUBLIC OPINION ON SLAVERY.

Mr Editor,—No one can fail to agree with the remarks of our correspondent W. published the last week, that there has been a retrograde march of opinion at the South, on the subject of slavery. There has been a retrograde march of opinion at the North also. It is no uncommon thing to hear individuals of respectability dwelling far more earnestly on the palliatives and excuses for slavery than upon its evils or its sin. There is in fact a slavery party getting up at the North. And what has done this? We may daily I think attribute it to the excitement which has been raised by those who suppose themselves the slave's best friends whilst they are in fact his worst enemies. It cannot be disguised that the prospect of emancipation is becoming every day more remote and impr bable. Slavery was formerly, among our southern brethren, regarded as an unquestionable evil. In time opinion would necessarily among them have been moulded in accordance with the philanthropic spirit of the age. The influence of Christianity would slowly and surely have taught them the duty of devising and putting into practice a remedy for an institution which they acknowledged to be a sinful one.

This would have been the course of events in a Christian community, (and in what other but a Christian community is the emancipation of slaves ever likely to be successfully urged as a duty?) left to the gradual but healthy progress of public opinion. But the prospect, remote as it may have before been, has become still more so. We can few of us bear, as individuals, to be rudely told of faults of which we are yet quite sensible, and which we are desirous to amend if left to ourselves. We are irritated at being reproached with them, by those whom we regard as no better than ourselves, and are driven to cherish and defend what we before believed to be wrong. It is so with a slaveholding community. They have been driven by what they think an unconstitutional interference with their domestic policy, to extenuate the evils and defend the continuance of slavery, and at last even to regard it and cherish it as a blessing. There is something, it is very probable, of bravado in the lengths to which some of them have gone in the opinions which they have expressed. But no one can doubt that there has been, in the North as well as the South a retrograde movement of opinion on the subject of slavery. It becomes therefore the Abolitionists calmly to consider in the present juncture, whether it be probable that this effect, which they have been the means of producing, be likely to further the end at which they aim. All admit that the slaves can be made free only by the voluntary act of the South. Is this voluntary act most likely to be promoted by means which excite the jealousy, arouse the passions, and endanger the interests of men; or by those which indirectly operate by establishing over the minds of men the influence of those religious feelings and principles, before which slavery must as surelydisappear in time,as war and intemperance. Christianise a community thoroughly and this institution must necessarily disappear. Till it be thoroughly Christianised, no external influence is likely to bring about this result.

F. J.

LICENSE LAWS.—NO. III.

To the Editor of the Boston Recorder:

Another way in which the selling of ardent spirit, to be used as a drink, *injures* the community, is, *by increasing its vices.* By an examination of prison, in more than a hundred counties, it has been ascertained, that more than four fifths of their inmates were drunkards, or persons, who, when at liberty, used freely the drunkard's drink. And often in a great majority of cases, they committed the very crime for which they were imprisoned, when under the influence of intoxicating liquor. And wherever the selling of such liquor has been prohibited, while industry, health and prosperity have been greatly increased, the number of crimes has been surprisingly diminished. The criminal docket of the courts has been almost cleared, and the jails become comparatively empty. Take the following as specimens of cases generally. Of 643 who were committed to the house of Correction in Boston, in one year, 453 were drunkards: and the keeper stated, that he did not believe, that there were 10 among the whole, that were not intemperate. Of those committed by the Police Court which are about as one to 13 and an half of the whole, 19 out of 20 have delirium tremens; and "the free states, from careful inquiry and investigation I have no hesitation in saying, with very slight exceptions, *all* who have been sentenced here for the various crimes and offences against the peace, have been in consequence of intemperance." In another communication the Overseers as a body state, that after careful attention to the subject, they have come to the result, that seven eighths of all the sentences of imprisonments, were occasioned by the vice of intemperance.

Of 119 commitments to the state prison in Charlestown, in one year, 100 were occasioned by intemperance; and the 15 recommitments the same year, were *all* occasioned in the same way. Of 39 in the jail of Litchfield County, Conn. 35 were intemperate, and of 120 in the State Prison at Wethersfield, more than 90 were intemperate; and all are believed to have used ardent spirit freely, when at liberty. Of 114 who were committed to the jail in Albany, N. Y. in one month, 96 used ardent spirit freely, and the other 18 were strangers, whose habits were not known. But from the nature of their crimes, assault and battery, whipping their wives, abusing their children, &c. &c. little doubt can be entertained as to the cause. The whole number of committals during the year 1833, was 1216; and the Police Justice stated, that there was hardly a case of committal, in which rum was not the exciting cause. And between 7 and 800 persons, committed to the State Prison in Auburn, N. Y., more than 400 were under the power of intoxicating liquor when the crime was committed for which they were imprisoned; and there was not 10 among the whole, who, when at liberty, did not freely use it. And so, substantially, on careful examination, it would be found to be throughout the country. The number of crimes through the influence of intoxicating liquor is increased more than four fold, and of course the expense of their prosecution.

Another injury done to the community is the evil effect of the example of these criminals upon multitudes with whom they associate, who are never committed to prison or publicly convicted of crimes, but who are rendered more vicious and of course more worthless and hurtful to the community than they otherwise would have been?

Another way in which the selling of ardent spirit, to be used as a drink, greatly injures the community, is, by increasing the number of the insane and lessening the reason of multitudes in whom it is not entirely destroyed. Of 781 maniacs in different insane hospitals 392 were deprived of reason, according to the testimony of their own friends, by the use of strong drink. And the physicians who had the care of them, stated that this was the case also with many others. And no person who uses ardent spirit, freely, has as much reason as he otherwise might have, or is as useful as he otherwise might be, and probably would be, to the community.

Another way in which the traffic in ardent spirit, injures the community, is, by increasing the amount and severity of diseases, and greatly shortening the duration of human life.

Of 77 persons found dead, 67 according to the Coroner's inquest, were killed by strong drink. Of 44 murders, 43 were occasioned in the same way. Seventy-five of the physicians of Boston have testified publicly, that ardent spirit is, to persons in health, *never* beneficial, that it is a *frequent* cause of disease and death, and that it often renders the diseases which arise from other causes more difficult of cure, and more fatal in their termination. This is substantially the testimony of the great body of intelligent and temperate physicians, who have examined this subject, throughout the world. Of 91 adults who died in one year in New Haven, Conn., 32 according to the testimony of the Medical Association, were occasioned by intoxicating drink. Of 4292 deaths in Philadelphia, 700 in the opinion of the College of physicians and surgeons, were occasioned in the same way. Of 32 persons who died in one year in Annapolis, Maryland, 10 in the opinion of the physicians of that city, died of diseases occasioned by spirituous liquor; and of 18 men who died in that city in one year, nine, or one half of the whole, were killed in the same way. A physician who lives in the State of New York has for a number of years kept a record of the ages of all the men who died in the town, in whch he lives; and he finds that the average of drunkards has been 44 5-8ths years and that they lived after they became drunkards 11 3-8ths years; while the average of the sober men was 74 3-7ths years: making about 30 years difference, upon an average, between the life of the sober man and the life of the drunkard. A distinguished physician has given it as his opinion, that let 10 young men begin at 21 years of age, to use but one glass of spirit, only two oz. a day, and never increase the quantity, that 9 out of 10 will, upon an average, shorten life more than 10 years. But if moderate drinking shortens life upon an average only five years, and drunkenness only 20, and we have in this country only five moderate drinkers to one drunkard, it would cut off, in the course of 30 years, more than 40,000,000 years of human life. This would be equal to the loss of 20 years of life for 2,000,000 men. Nor is there any reason to suppose, that this is a loss of human life greater than is actually occasioned, by the use of strong drink. Who then can avoid the conclusion that the traffic in it is highly injurious to the community, and also a *palpable and gross* violation of the law of God. And if so, it is *not* unconstitutional, that, for the purpose of defending the community from its evils, the indiscriminate selling of it should be prohibited. J. Enwards.

Corr. Sec. Am. Temp. Society.

CHRISTIAN REGISTER.

BOSTON, JANUARY 9, 1835.

MINISTRY-AT-LARGE.

The 'Third Semi-annual Report of the ministers at large, addressed to the Executive Committee of the Benevolent Fraternity of Churches," contains, like those which have preceded, many things of solemn import to those who regard as true Christians ought the amelioration and advancement of the less favored portion of our brethren. The authors of the Report have endeavored to ascertain as near as may be the number of persons in the city of Boston who have no stated place of worship. They have obtained a return from twenty five churches (about half of the whole number) of the number of families in the pastoral charge of the ministers, or known to them as belonging to their religious societies, and have computed from this and other information they have procured, the number of families which are and the number which are not favored with a ministry; and from the nearest approximation at which they can arrive, it is their belief that 'not less than one third of the families of the Protestant population of the city, exclusive of the decidedly infidel portion of it, have little or no connexion with the churches or places of worship; or with the ministers of those churches, except to a very small extent when suffering under severe illness, three or more new places of worship should be erected, it is believed that they would be filled by those who are able and willing to sustain them; and that still the number would be great who could be reached only by the Ministers-at-large, even if the places of worship were free to all.

Much is done by the beneficent provision of a Ministry at Large by direct personal intercourse with the objects of that ministry. In this intercourse with the people of their charge almost all the of time the ministers is employed. It is this part of their labor which is efficacious without show; the children of the families visited become particular objects of care. Pains is taken to save or to recall them from vagrancy and to place them at school or at work, and to instil into families a regard to parental and filial duties and obligations.

The Ministers at Large regard the religious services in their Chapels as important auxiliaries to their other labors. In their remarks upon the difficulties of gathering so many of the poor as they could wish into the chapels, they say:

Where we have not been able to gather parents for worship, we have gathered their children; and through the children, have extended most important influences to parents. We have formed our Sunday Schools into juvenile congregations for worship;—in one of them, preaching peculiarly to children in the morning, and to adults in the afternoon and evening; and in the other, accommodating the services particularly to the children both in the morning and afternoon, and to adults in the evening. In this mode of procedure, we utterly disclaim all intention of innovation upon the usages of our churches. We do not propose our measures for the adoption of any. We think them, however, very important for those for whom they are intended. Our field of labor is a distinct one. It has its distinctive difficulties and advantages. And of these advantages, and not the smallest, we think to be, the freedom and facilities we have in adapting our modes of administering our religion to the exigencies of those to whom we are to minister. We disclaim, also, all desire of having in our congregations of the young, the children of any except of the families to which we minister, and of those of the teachers in our Sunday Schools who may choose to join us in these services, and to have their children with them. If others shall attend upon these services, it will neither be at our request, nor through encouragement received from us. We may be allowed, therefore, to express the hope, and the belief, that through our chapels we may do much to form large numbers of the rising generation to far greater religious knowledge, and to a far higher religious character, than would otherwise have been attainable by them.

In regard to the *visible results* of their ministry they speak freely but without boasting. Among these results they enumerate the diminution of truancy in respect to the children of their charge who attend the public schools; the decrease of beggary, to which all who are accustomed to pass through the streets of the city can attest; the improvement of condition and character among their Beneficiaries; and the establishment of five churches, or congregations of worshippers, connected with their ministry. But especially they are cheered in their toils with the belief that they are producing still higher results, 'which ask not for observation."

Influences are exerted; springs of evil are more or less closed, or purified; consolations, encouragements, and various incidental moral aids are given; suffering is alleviated, and virtue and happiness are advanced;—and the only visible results are, humble industry, temperance, order, quiet, and the peaceful discharge of duty. Yet even in these cases, the actual results to society are as real as to the individuals immediately concerned in them.

We close with subjoining the following suggestion on the difficult subject of almsgiving. It should have all the weight which is due to it from the good judgment and experience which is brought to the recommendation by those devoted servants of God who present it:

On the subject of almsgiving we beg leave to suggest, that a considerable good would be obtained, a considerable step would be taken towards a christian provision for the poor, if every church, or christian congregation in the city, would so faithfully take upon themselves the charge of all the poor who shall statedly worship with them, as wholly to supersede the necessity of alms for such poor persons, except from themselves. In the cases of application to us for aid by those who regularly worship in any of our churches, we refer the applicants to their ministers. We mention this circumstance, because we wish our practice in regard to it to be known. It is not to be doubted, that ministers who shall have the means in this respect of taking charge of the poor members of their congregations, will be glad to take it; and we should ourselves be grateful if any influence of ours may in any measure contribute to their means for this object.

FIRE AT NEW YORK.—MR DEWEY'S SERMON.

Mr Dewey delivered a Sermon to his Congregation on the Sunday succeeding the Great Fire at New York, which is published, and claims attention alike for its exalted moral and religious reflections connected with that calamitous event, and for the manner in which certain classes of sufferers are brought before the public, in whose behalf he appeals to the sentiment of humanity, in a manner that will not, cannot be resisted.

Mr Dewey brings the impotence of man, into contrast with the omnipotence of God. He fears that men speak too thoughtlessly and irreverently of human power—"how man has conquered nature, and compelled its mightiest agents fire, water, air, earth, to do his bidding." We cannot forbear to extract a few sentences on this topic.

"We have control up to a certain point, in order that our ingenuity may be called forth, our faculties exercised, and society improved—beyond that point our control ceases, that we may not be suffered to forget the sovereignty and omnipotence of God. It is with every element of nature, in this respect, as it is with every department of knowledge. Both lead us soon to find our limit, and then sublimely point us to the unknown and the infinite that lie beyond it. Both task our faculties and encourage us with success, to a certain extent, and then admonish us of greater things still, never to be achieved. Both tend, therefore, to make us humble, and, at the same time, to lift our thoughts to things above us.

So wise and lofty is the moral intent of the system of nature. Thus what is most familiar to our use and experience, becomes the teacher of sublime truths. That familiarity is not allowed to degenerate into impious levity. Man is made to feel that he is still surrounded with God's omnipotence. I have heard from the thoughtless, the language of that impious levity [illegible] I have heard the rude sailor, when he bade "the winds blow," as he clung to the giddy mast; I have heard the reckless traveller, when he almost railed against inclement skies, forgetting whose ministers they are; but, under more awful visitations of the elements, I have seen the boldest, trembling and prostrate, with more than the fear of childhood."

"We are not left to imagine that our lordship over the creation shall own no superior Lord. The elements that are in most familiar use, will sometimes show us, how completely they are beyond our power. That element which it is our special boast in modern times, that we have caged and confined, and compelled to work for us in its dark prison-hold—how often does it break forth and spread horror and death through our floating palaces. The flame that burns upon your hearth—I need not tell you, with the spectacle that has lately been before your eyes, *what* it may do. Who that saw the fiery spirit of destruction let loose among yonder warehouses—who that saw and heard that roaring deluge of flame which swept through the chambers of wealth and commerce, did not feel the impotence of the proudest men or communities, when waging war with the powers of nature?"

His appeal to public humanity in behalf of certain classes of sufferers is comprised substantially in the following paragraph:

"There are, I fear, many retired individuals—professional men perhaps, scholars, females, widows and orphans—persons of moderate property and small incomes, who have, in one night, lost their sole reliance. It is comparatively a small thing, I am tempted to say, that active and enterprising men—men of business and resource, should have lost a part of their capital, or all of it; they know how to repair the loss. They have health, and energy, and courage. But those of whom I speak, are, some of them, sick; some aged; and many are of the weaker sex—entitled to every degree of consideration from a generous, liberal, and wealthy community, and the more entitled to it, because they cannot come into the throng of men, to plead their own cause. I wish that the case of such might, at a proper time, be commended to the public attention. If I might consult my own feelings, I should say that there ought, in a country like this, overflowing with wealth, to be a noble subscription in their behalf. This is conformable to the usage of every civilized community, in cases of extraordinary calamity, and if it is not conformed to, in this instance, it will only be, because the sufferers cannot put their case with all its aggravations before the public eye—because they sit apart, in silence, and alone. Indeed, this is a case, a case of common exposure to wide-spread calamity too, where, in some instances, the rich will be compensated at the expense, and to the ruin of poor men and poor women, the holders of the fatal stocks. It is as if amidst a shower of fire from heaven, the roofs were taken from a hundred poor dwellings to spread a shield of protection over a few splendid palaces. Nor can it be believed, when all this comes to be considered as it must be, that something will not go from those splendid palaces, to kindle the fire again on many a cold hearth, where, I doubt not, bitter tears have fallen, in silence, in loneliness, and despair."

In speaking of the public sympathy, in a Note to the Sermon, Mr Dewey alludes to the passage just selected:

"One thing only is wanted to complete the social remuneration—and that is the substantial testimony of public sympathy—far the largest to be demanded—which is mentioned on page 12 of the discourse.

How little should we know of the good feeling there is in the world, if it were not for calamity! Let the cynic and the misanthrope say what they will, the pestilence, the conflagration, the earthquake, and the storm, will provide us with an answer to them!"

REV. DR FREEMAN.

We have inserted under the Biographical head, on our last page, extracts from Mr Greenwood's Sermon, containing an account of the Life of Dr. Freeman, his late venerable colleague; intending in our next to add the faithful description of his character from the same Sermon.

We here insert at the request of an esteemed friend the following short Obituary notice of Dr Freeman, from the *National Intelligencer.*

"The Boston papers announce the death of the Rev. Dr Freeman, a most venerable and worthy clergyman, whose name and history are intimately connected with the early establishment of the independent and liberal churches of that city. He died at his country residence in Newton, on the 15th ult. in the 76th year of his age, and 54th of his ministry. Dr Freeman was one of those bold and fearless inquirers who held nothing in matters of faith on the authority of others. He did not believe that man had come to the full knowledge of all that the scripture contains, or that the whole of Christianity had been epitomized into creeds, or any written formulas of faith; on the contrary, he believed that there was "yet more light to break forth from the holy volume," and that creeds were more the device of man than the pure word of God. He was, therefore, among the first in this country who came to the examination of the scriptures without any preconceived sectarian prejudices to mislead him in his judgment or opinions; and, of course, not finding in them some doctrines which held a prominent place in the popular creeds, these he resolutely discarded, and boldly asserted to the world his new convictions of the truth. His first call to the ministry was as rector of the Stone Chapel congregation, commonly called King's Chapel, the first and largest Episcopal Church in the city, and which then, as it has ever since, numbered among its worshippers names of high distinction in the community.

But the Church, guided by the same spirit of reform and free inquiry on the subject of religion, soon separated from the Episcopal fraternity, and thus ceasing to be at all guided by the Bishops, or to conform to the usages of the Church in faith or discipline, was constituted into an independent congregation by itself, having power to ordain its own teachers, and to modify in any way the established form of worship. The changes which followed consisted only in a reform of doctrine. They retained, and still perform, the Church service as it is performed in the Episcopal Churches, expurgating from the prayer book such passages as were not in accordance with the convictions of the pastor and his flock. Thus they thought, and thus they acted, and thus have the worthy pastor and the people of this ancient Church peacefully walked together for more than fifty years, "adorning the doctrine," and "zealous of good works." For the last few years Dr Freeman, owing to a serious bodily infirmity, has been unable to preach, but the volume of sermons which during that time he prepared and published, full of religious and moral instruction, written, too, in a remarkably comprehensive and felicitous style, bears witness to his interest in behalf of his people, and his desire to compensate, as much as possible, for the absence of the living voice. He died, as he lived, in the Unitarian faith, cheerful, devout, and resigned, fully prepared to inherit the reward promised to the faithful. A."

BERNARD WHITMAN.

A few weeks since a ceremonial took place at Waltham upon the occasion of erecting a simple Monument to the memory of this eminent divine by some of those who had sat under his ministry. The following address on that occasion by Rev. Warren Burton, his successor in the ministry, we insert with great satisfaction; it having been furnished by the author at our express request.

Friends of the Late Bernard Whitman:

The chaste and beautiful structure on which you now look, is the Monument your affections and your liberality have erected to the memory of your late Pastor. It stands above the earthly remains of the lost and the lamented. It now has your affectionate—your prayerful consecration. You consecrate it not to the mortal beneath, but to the immortal spirit that has ascended from that tabernacle. It points upward from the grave. The spot where it stands, these outward ceremonies and the accompanying emotions by which it is devoted to its use, should now indue this lifeless mass with a power which nature could not impart. Henceforth let it be as a thing of life, having a voice speaking to your memories and hearts. If you remain true to your present purposes and feelings, you will never visit it, you will never catch a distant glimpse of it, without hearing pronounced, as it were, the loved and honored name of Bernard Whitman. Pause and be still, and it shall utter more. It shall tell you of what he was, of what he did. It shall remind you of what he taught and prayed that you should be. O let the speech sent herefrom to your memories penetrate the heart and quicken the conscience. It is holy as an angel's utterance—let it be obeyed.

Yonder sanctuary, the awakener of dear and hallowed remembrances of him who labored there, shall fall to the dust, but this structure of memorial shall still continue. Your descendants shall be led thereby to inquire concerning the distinguished teacher of their fathers; and his history shall be to them a rich lesson for good. The humble traveller from the distant villages and farms shall look reverently to this as he passes, as marking the grave of a benefactor to his soul. It shall refresh his recollection of the plain and powerful writings which were perhaps the first to open his mind to the simple truths of the Gospel. The long-lasting granite shall continue to tell its tale, and an enlightened posterity shall number your friend among the foremost and most useful champions

of religious truth. But time is stronger than the rocks, and it may fling down this and erase its inscription. Be it even so. The monument shall not then be needed. Shall not you and others be translated to the companionship of your friend in the heavens? where he shall be his own immortal memento to you, and where the spirits of his once earthly friends shall be dear mementos of themselves to him. Now let the fervent prayer go up that this may be our blessed lot, and that God would sanctify this touching occasion to its attainment.

CHRISTIAN EXAMINER.

We have left but little room to express the gratification we have received from reading the number of the Examiner just published. The essay with which it begins,—on the question—"Whether the Deity of the Messiah be a Doctrine of the Old Testament," is thoroughly critical; but, were it not that here and there a man of fair pretensions to biblical literature is led astray by his imaginations on this subject, and deceives the illiterate as well as himself, such a critical essay would be a waste of learning.

The Review of "Brigham's Influence of Religion on Health" is marked by candor and discrimination, and shows how the book, valuable in the main both for its design and execution, might be greatly improved.

The article on the Boston Book gives evidence that the author is a diligent and tasteful reader of the recent literary productions of this city, both in verse and in prose.

Aspland's Sermons are commended, and justly, as we should suppose from the extracts. The reviewer sets forth the unreasonable expectations indulged by many hearers in regard to preaching, in a manner which deserves the attention of all querulous parishioners.

The Poetry of Mrs Hemans comes in for a large share of attention. A principal part of the review consists in bringing the poetical productions of Mrs Hemans into favorable contrast with those of the ancient classics; and showing the superiority which she derived in sentiment and feeling, by the influence of a soul-filling, soul-subduing religion; while the poetry of the ancients, since their popular mythological religion was loosely embraced by the poets, if it were not wholly fictitious in their estimation, was predominantly sensual; for nothing better was substituted for the fabulous theology.

The reviewer of Lamartine's Pilgrimage, presents us with a brief and beautifully picturesque outline of the Geography and History of the Holy Land. We think it will delight every tasteful reader.

A just tribute of praise is awarded to Wordsworth. His merits and defects are impartially noticed.

The reviewer of Mr Greenwood's Sermon occasioned by the death of Dr Freeman has added to what he gathers from the sermon relating to the Life and Character of Dr Freeman, several interesting facts and many pertinent reflections, as further memorials of that honored and lamented father in the ministry.

WILBERFORCE COLONY.

We were called upon a few days since by Mr Joshua Lewis, an intelligent man, agent of his brother Israel Lewis, who is President of a MANUAL LABOR SCHOOL in the above named colony. The object is to procure funds sufficient for the endowment of the school, in regard to buildings, apparatus in aid of instruction and manual occupations &c, and afterwards to make the school, as far as may be, a self sustaining institution. It is intended for the resort of all young colored people from the United States who are desirous of procuring a better education than can usually be obtained by them under the disadvantages of their condition among us. We hope that encouragement will be given to the undertaking, in this city, to which its laudable objects seem to be entitled.

The Wilberforce Colony is a settlement in Canada, on Sable river, which empties into Lake Erie. In the year 1831, the blacks were expelled from the state of Ohio, and a portion of them, to the number of 350, purchased, in common, the territory to which they gave the name already mentioned. The original purchase amounted to 800 acres, to which additions have since been made.

The School is under the general direction of a respectable Committee, consisting of Francis Hall and Grove Wright, Esqrs. and Dr J. Broadhead, who are to have the direction of its funds and operations. It is recommended to the favor of the public by many of the most respectable gentlemen in the United States, both clergymen and civilians.

LITERARY AND THEOLOGICAL REVIEW.

Conducted by Leonard Woods, Jr.

The number for Dec. last contains the following articles.

On the Origin of our Idea respecting God—Philosophy of the Mind—Invariableness of the Doctrines of Christianity amidst the Diversity of its Forms—Review of Colton's Four Years in Great Britain—Savigny on the German Universities—Review of Chapin's Prize Essay on Sacramental Use of Wine—Review of Finney's Lectures—on Radicalism—Literary Notice.

We have not yet been able to read the articles with sufficient care to give our opinion respecting their merits.

NEW PUBLICATIONS.

Judge Thacher's charge to the Grand Jury. Dec. 1835.

This charge was published at the unanimous request of the Grand Jury. And it was well to publish it, as it contains some facts touching the courts, or rather the buildings on which the courts have been held since 1657—not generally known, nor we believe previously embraced in any one account. It is sufficiently full on this subject, for the occasion which called it forth.

The charge does not contain the usual explanations of criminal law, in its various branches, but is confined chiefly to remarks upon insanity, which are valuable, since that disease is not unfrequently set up as a defence in criminal trials. The law upon this subject is laid down with precision and simplicity so far as it is attempted to be illustrated, including monomania, which, with the advance of science, has attracted the attention of medical men. Formerly the facts seem not to have been considered, that an individual might be deseased on one particular subject, and wholly a madman while that occupied his mind, but rational and sound on every other matter. And doubtless, in times of ignorance, men who have been thus diseased only on some one topic, and who, during its reign, have committed offences connected with that delusion while rational in every other particular, have suffered the punishment of death, when of course they were not moral agents—not accountable to the law nor justly subject to its penalty.

The Natural History of Insects. Vol. 2d. New York: Harper and Brothers—sold by Russell, Shattuck & Co.

This volume treats (among other things relating to the Insects of different tribes) of the Natural History of various Insects which form cocoons; and particularly of the silk-worm through all its stages, illustrated by plates, together with the History of silk-culture. This gives the work a special value, at this time, when the attention of the public is turned so much to the subject of the culture of silk, and need all the light that can be shed upon it.

ECCLESIASTICAL.

Ordination.—On Wednesday, Dec. 30th, Rev. E. Buckingham of this city was ordained as Pastor of the first Unitarian Congregational Church and Society in Dover, N. H. The services of this occasion were introduced with prayer by Rev. Mr Thomas of Concord, N. H, and selections from scripture by Rev. Mr Wheeler of Standish, Me. Rev. N. L. Frothingham of this city preached from Hebrews i. 1. The ordaining prayer was offered by Rev. Dr. Parkman; The charge by Rev Professor H. Ware Jun; The Right-Hand of Fellowship by Rev. A. P. Peabody of Portsmouth, N. H.: The address to the People by Rev. S. K. Lothrop of this city, and the concluding prayer by Rev G. W. Wells of Kennebunk.

Installation.—The Rev. George B. Ide, late of Albany, was installed pastor of the Federal Street Baptist Church, this city, on Wednesday evening 30th ult. Reading the Scriptures and Prayer by the Rev. Mr Naylor; Sermon by the Rev. Mr Stow, Luke X, 2; "The laborers are few;" Prayer by Rev. Dr Wayland; Charge by Rev. Dr Sharp; Right Hand of Fellowship by the Rev. Mr Miller; Concluding prayer by the Rev. Mr Collier.

Mr A. M. Bridge has received and accepted an invitation to become the Pastor of the First Congregationa Church in Norton. His Ordination is appointed for the 27th inst. Rev. Mr Putnam of Roxbury is expected to preach on the occasion.

Dedicaton.—On Wednesday, Dec. 23 the new and beautiful Church erected for the use of the First Congregational Society in Norton, was solemnly dedicated to the public worship of Almighty God. The services on this occasion were as follows;—Introductory Prayer by Rev. Mr Sweet of Kingston Mass.—Reading of the Scriptures by Rev. Mr Bridge of Cambridge—Dedicatory Prayer by Rev. Mr Bigelow of Taunton—Sermon by Rev. Mr Hall of Providence—Concluding Prayer by Rev. Mr Sayward of Mansfield.

The connexion between the Rev. Luther Hamilton, Pastor of the First Parish in Gloucester, and said Parish, has been dissolved.—*Gloucester Telegraph*.

We understand that the Rev. Mr Jones has taken leave of his Parish at Wilton, and gone South for the restoration of his health.

New Meeting.—It is with much pleasure we inform our readers, that the Rev. Mr Furness (Unitarian) will, until further notice, deliver a discourse every Sunday afternoon, at 3 o'clock, in the building opposite Third street Hall, above Willow street. The principal object of these meetings we understand is, to collect a Unitarian Society in the Northern Liberties, build a Meeting House, and *Permanently* establish Unitarian preaching in that section of Philadelphia.—*Phil. Liberalist*.

The Rev. William Staunton, Missionary at Palmyra and Lyons, Wayne county, New-York, has, we learn, accepted a call to the Rectorship of St. James' Church, Roxbury.—*Christian Witness*.

Episcopal Theological Seminary.—Measures are in progress for the establishment of a Theological Seminary in Massachusetts. Rev. Mr Vaughan, of this town, has been appointed agent to solicit funds for the object.—*Salem Landmark*.

Episcopacy in Connecticut—The number of the clergy connected with the Diocese is stated to be 71. The whole number of parishes is 88, 46 of which have made reports though not all of them complete. The communicants reported in them amount to 3226. Confirmed last year, in 25 parishes, 233 Candidates for orders; 21 Ordinations; 16 dismissed to other dioceses, 5 Presbyters, and 2 Deacons, and 4 Presbyters have been admitted in ecclesiastical connexion with the Diocese: 2 of the clergy have died; 2 new churches have been consecrated, and 4 nearly ready for consecration.

King's Chapel.—The public will be gratified to learn, says the Daily Advertiser, that the Society of 'King's Chapel,' actuated by the same sense of justice which provided for their late lamented senior pastor, during a long and painful illness, have, almost without a dissenting voice, voted a salary of $3000 per annum for the present incumbent.

Bangor Theological Seminary.—We are able to set the hearts of the friends of Bangor Seminary at rest on the subject of the $100,000 subscription. The sum is secured, as we learn from two different letters received since the 25th inst. The meeting was one of joy and thanksgiving. We are promised the details next week, which will serve as a most agreeable New Year's salutation.—*Christian Mirror*.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS LOUISA BARTLETT.

Died in Northboro', Dec. 29, in the 30th year of her age, Mrs Louisa Bartlett, wife of Mr Jonathan Bartlett.

Mrs B. had from her earliest years been instructed in the principles of religion, and her character had been formed in a good measure by their influence.—She possessed a humble mind, a gentle spirit, and an affectionate heart. But although her religious education had not been neglected, and although she had for several years given evidence of possessing a thoughtful and enquiring spirit, and had often purposed and resolved to consecrate herself wholly to the Lord, yet she had been led by various causes to postpone this great duty till a few months previous to her lamented death. At length she determined to wait no longer.—Her heart was fixed, trusting in God through her beloved Savior; and she found a peace and a happiness which she had never experienced before. A few days previous to her last illness and while she was in perfect health, she was propounded, together with her bereaved consort, for admission into the church connected with the religious Society to which they belonged; and looked forward with a strong and growing interest to the first Sabbath in the new year, when for the first time she should commemorate her Savior's love in the ordinance of the Supper.—But in this cherished hope she was disappointed. A far better lot was, we trust, reserved for her. Though not permitted to be numbered among the professed disciples of Jesus on earth, her name, we doubt not, is registered in heaven; and she has gone, we rejoice to believe, to join the Church triumphant in heaven to be forever present with the Lord.

Through the whole of her illness she manifested the most entire and cheerful submission to the will of God, and her death-bed presented a scene of moral sublimity which those who were privileged to witness it can never forget, and on which angels might look with joy. She had that perfect peace which springs from a strong religious faith and a bright Christian hope.

"How blessed the righteous, when *she* dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes,
How gently heaves the expiring breast!

"So fades a Summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

"A holy quiet reigns around,
A calm which life nor death destroys:
Nothing disturbs that peace profound,
Which *her* unfettered soul enjoys."

Northboro', Dec. 30th, 1835.

[From the Exeter N. H. News Letter.]

REV. JAMES THURSTON.

The late Rev. James Thurston, whose death was mentioned in the "Exeter News Letter" of last week, was born in Exeter, March 17, 1769. Of his first years there is nothing of which it is important here to speak. In the year 1783, when he was 14 years of age, he entered Phillips Exeter Academy, which commenced that year in his native town under the care of Mr William Woodbridge, and which has ever since held so distinguished a rank among the literary institutions of our country. Here he passed several years, and though very desirous of a collegiate education, relinquished that object in accordance with the wishes of his father, who was anxious to retain him nearer home. After finishing his studies at the Academy, he passed a year or two in keeping school; when he again returned to his father's, and soon after engaged in business in Exeter.

In 1791 he was married to Elizabeth Peabody, who survives him, and with whom he lived 44 years.—Soon after he removed to Boston to superintend the business of a very respectable firm, one of the partners being resident in England. It was not long, however, before he returned to Exeter. About this time he became much engaged in the subject of religion, and agreeably to his own feelings, and the wishes and advice of many friends, he determined to relinquish business, and prepare for the Christian Ministry. To this he devoted himself with the greatest ardor and engagedness. When he began to preach, his efforts were every where distinguished with remarkable success. He had numerous calls to settle, but at length chose to go to New-Market. Here he was ordained in 1800. Under his preaching in this place, there was a great attention to religion, and his labors both private and public were uncommonly blessed.

In 1805 he was engaged by the "Piscataqua Missionary Society" to go as a missionary, and visit parts of Maine, New-Hampshire, Vermont and Canada, which were destitute of gospel instructors. The success which attended this mission, may be learned from the "Piscataqua Evangelical Magazine," in the 2d volume of which may be found "Extracts from the Rev. Mr Thurston's Journal," and other information on the subject. Twice afterwards once in 1806, and once in 1807, he was employed on a like mission.

In 1808 he received a call from the Church and Society in Manchester, Mass. to settle among them as their minister. He accepted the invitation, and was installed April 19, 1809. The sermon on this occasion was by the venerable Dr Buckminster of Portsmouth, N. H. Here again his labors were crowned with remarkable success. All former disputes and animosities were settled: peace, union and harmony prevailed throughout the whole town, and the church was very much enlarged. This happi[illegible] for many years, but at length some who had joined the church, stirred up strife and contention, and put an end to the harmony that prevailed. After ineffectual attempts to restore union, an ecclesiastical council was called, and at the request of Mr T. they recommended a separation.

Some abusive attacks upon his personal and ministerial character induced Mr T. at the urgent solicitation of his friends to appeal to the laws in his defence. His cause was argued by the Hon Daniel Webster, and Hon Leverett Saltonstall, before Judge Ward, Judge Shaw and Hon Samuel Hoar. The defendant's counsel were W. Prescott, D. Cummings and B. R. Nichols Esq'rs. The result was an award of $1500 for damages to Mr Thurston.

Mr T. returned with his family to Exeter in 1820, and continued to reside there until his death. But so much trouble and affliction had he been called to pass through that he gave up the intention of a resettlement. He continued, however to preach in destitute parishes in the vicinity, as long as his strength and ability would permit, though for a year or two he has been able to preach but a very few times.

We will not here attempt a portrait of Mr Thurston's character. It is due to justice, however, to say that to a sound judgment he united warmth of feeling, and to christian mildness and candor a full share of energy and decision. That he was without faults, we have no intention to say. He was ardently devoted to the ministerial office, bringing to it all the energies of his mind and heart; and in his last years he lamented nothing so much as his inability to resume its duties. It was the object of his thoughts by day and by night. To his family he was devotedly attached; and willing to make any sacrifice for their good. In his pastoral office he was ready to undergo any hardship in discharge of its duties.

In his feelings he was truly catholic.—He ever maintained a friendly intercourse with other denominations of christians, and all who differed from him in sentiment.—When, about 20 years ago, the attempt was first made to draw lines of separation between the trinitarian and unitarian congregational ministers, he opposed it with his most strenuous efforts, though at that time his sentiments were trinitarian. The spirit of alienation, and bitterness, and exclusiveness, he ever frowned upon. In the words of one who was many years with him in the ministerial office, "Mr Thurston was a man of a truly christian spirit."

In the latter years of his life by an earnest, unremitted and prayerful study of the sacred Scriptures, his religious views were changed. The doctrine of the trinity, and some other doctrines which usually go with it, he found no support for in the Bible.—He became a decided unitarian. From these modified views he derived great satisfaction and happiness, and longed for health, believing that with these new views he could be far more useful than he had ever been before. In his last sickness he was calm and happy.—He wished to live longer, if God's will were so, that he might be useful again in the world.—But he resigned himself to God's disposal. Just before 12 o'clock of Saturday night, Dec. 12, he closed his eyes upon the scenes of this world.—May he dwell with the purified spirits that surround the throne of God.

CONGRESS.

Public Lands. Mr Clay's Bill. In the Senate, Tuesday 29, Mr. Clay rose and said, that although worn down by private affliction, he had not thought himself authorized to disregard the performance of his public duty. And in pursuance of the notice given by his colleague yesterday, he now asked leave to introduce a bill, to distribute a portion of the proceeds arising from the sales of public lands, and to further distribute such other portions, as had been offered for sale, and were now unsold amongst the several states of the Union. It was right, that introducing a measure of this high character, he should accompany it by some explanation.

The bill proposes to distribute the proceeds that had accrued and were to accrue, in the years 1833, 34, 35, 36 and 37, and conforms substantially to the bill which had been offered by him in 1832. It provides in the first place, to allow 10 per ct. among the seven new States, in addition to the 5 per cent already settled upon them by compact. After deducting this 15 per cent, then, the residue was to be distributed among the 24 States, according to the federal population. He should have been willing, according to the act of 1832, to have allowed the seven new States 12 1-2 per cent, but that proposition having been rejected by the President, he had thought it proper now to restrict it to ten.

The net amount arising from the sales of public lands in 1833, was	$3,967,000
In 1834, to	4,857,000
And in 1835, taking the three first quarters, with an estimate, of the last, the amount would be	12,222,000
Making in the aggregate, a sum of	$21,470,000

for three years; and this, he proposed to distribute, and pay on the first of May, 1837,

So that deducting from	21,470,000
The proposed 15 per cent	2,612,000
There would remain	$18,435,000

for distribution amongst all the States of the Union.

If the former bill had not been arrested by the Executive, we, now, should have had a clean treasury, and would not have to encounter the dangers and contentions, many and serious as they are,—apprehended from a reduced surplus of revenue. He believed that this surplus would exeeed the sum proposed to be distributed, not considering the estimated proceeds of the Secretary of the Treasury to be over, but on the contrary, under those made by his predecessors in office. But whether this would prove so, or not, with the money to come from the Bank of the United States, viz: seven millions or eight millions as it may turn out, added to the ordinary resources, there could be no doubt, that there would be ample funds after the distribution, to meet all the exigencies of the government, provided they should be regulated by a proper spirit of economy. At a proper time, it would not be difficult to show, that exclusive of the amount receivable from the sales of Public Lands, there were other sources, which would be sufficient for all the economical purposes of the government in time of peace. And in time of war, the bill makes full provision, that its operation shall cease, and that these funds shall be applied to the vigorous prosecution of the war.—To guard against any misconception on another subject, he desired to state, that the bill was not predicated on the supposition, that the General Government had the right to levy taxes for the purpose of subsequent distribution. He believed that there was no such power, unless it should be given to it, by such an amendment being made to the Constitution as was proposed by the honorable Senator from South Carolina (Mr Calhoun.) The bill was founded on a clear grant, given by the Constitution to the General Government, and was also contained by express stipulation in the deed by which the public lands had been ceded by the several States.

In conclusion he confessed the deep anxiety which he now felt for the success of the present bill. He was anxious for it because, in its results he knew it was so fraught with good, that it would conduce to the happiness of the people, and to the very preservation of the Union itself.—He felt that if he could be instrumental in accomplishing all that he looked for from it, he could go into that retirement from public life, into which his hope was shortly to enter, with heart-felt satisfaction. Into that retirement he should carry no complaints, no regrets, nor any reproaches on his own account. When he looked back on his humble origin in life, left as he was an orphan, too young to be conscious of a father's smiles; with a widowed mother, surrounded by a numerous offspring, and in embarrassed circumstances: himself entering the career of life without having had the advantage of a regular education, without fortune, without friends, and without patrons, he had reason to be well satisfied with his public life. He ought to be grateful to his countrymen for the kindness and partiality which they had evinced upon so many occasions, and under so many adverse circumstances. He was thankful for it, and he would take into retirement the consciousness, that he had ever sought to justify that kindness and that partiality by an honest, faithful and zealous discharge of the duties imposed on him, in every station to which he had been called.

Mr. C. having obtained leave to introduce the bill, it was read twice, and on his motion, was referred to the Committee on Public Lands, and ordered to be printed.

Mr Calhoun obtained leave to introduce the following:

A resolution proposing an amendment to the Constitution of the United States, providing for a distribution of the surplus revenue among the several States and Territories, until the year 1843.

A bill to regulate the deposits of the public money.

A bill to repeal the first and second sections of "an act to limit the term of office of certain officers therein named," approved the 15th of May, 1820, and for other purposes.

In the House of Representatives, a message from the President accompanied by the documents relating to the bequest of James Smithson of London has been committed to a committe of which Hon. J. Q. Adams is chairman.

The failure of heirs named in the will of Mr Smithson, leaves the whole of his estate (estimated at £100,000, and subject only to a single annuity of £100,) "to the United States of America, to found at Washington, under the name of the Smithsonian Institution, an establishment for the increase and diffusion of knowledge among them."

The Committee of Ways and Means have reported a Bill appropriating $1,875,421 for the construction, repair or completion of fortifications on the seaboard of the United States. Of this sum, 150,000 dollars are for Castle Island and Fort Independence, and 200,000 dollars for Fort Warren, in the harbor of Boston.

On the 29th there was a warm and somewhat personal debate relating to the boundary of Ohio and Michigan. The subject was first assigned to a special committee of which Mr. J. Q. Adams was chairman; but Mr A. having at the previous session expressed an opinion favorable to Michigan, the disputed question was afterwards referred to the Judiciary Committee.

MASSACHUSETTS LEGISLATURE.

The two branches of the General Court assembled on Wednesday and were organized by the choice of Horace Mann as President of the Senate, and Julius Rockwell as Speaker of the House. The Clerks of the last year, viz. Charles Calhoun of the Senate, and Luther S. Cushing of the House, were re-elected.

In the Senate there were eighteen ballotings for President, on the last balloting Mr Mann received 20 votes, Mr Whitmarsh 14, scattering 2. Mr Calhoun received 21 votes for clerk, and John Wade Jr. 10.

In the House of Representatives Mr Rockwell received 424 votes and Robert Rantoul Jr. 139.—Mr Cushing received 425 votes for Clerk, and Fisher A. Kingsbury 133.

At 2 o'clock a procession was formed consisting of the several departments of the government, and was escorted from the State House, by the Independent Cadets, to the Old South Church, where the Election Sermon was delivered by Rev. Mr Bigelow of Taunton.

INTELLIGENCE.

DOMESTIC.

Losses by the late fire in New York.—The committee appointed at New York to ascertain the amount of losses by the late fire, have made a report, in which they estimate the aggregate loss, at $17,115 692. The whole number of buildings lost is ascertained to be 529, which are valued at $4,000,000. The Merchants' Exchange is valued at $150,000, and the Garden street Church $50,000. The amount of merchandize destroyed is estimated at $13,115,692.

Overseers of the Poor, Boston. The Expenditures for the poor from July 1, to Dec 31, 1835, amounted to $12,519 72.

Western Rail Road. The amount of subscription required has been obtained, and a board of Directors has been elected.

Sentence of Russell and Crockett.—In the Supreme Judicial Court Tuesday morning, Stephen Russell and Simeon L. Crockett, convicted of the crime of Arson, were brought to the bar to receive their sentence. Sentence of death was pronounced by Chief Justice Shaw accompanied, with a solemn and affecting address to the prisoners.

FOREIGN.

London Papers have been received to Nov. 24.

Spain.—Little information is obtained concerning war operations. In the Government, Senor Isturez has been chosen President of the Chamber of Procuradores in opposition to the ministerial candidate.

France.—The French papers contain, like our own, much speculation about the present posture of affairs, in consequence of the misunderstanding between the two governments; but they throw little light on the subject, and are as inconsistent as our political paragraphs here.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the American Unitarian Association acknowledges the receipt of thirty dollars from the ladies of the first parish in Kingston, to constitute the Rev John D. Sweet a life member of the association.

Also the receipt of $30 from the ladies of the 1st Unitarian Society in Dover N. H. to constitute their pastor the Rev. Edgar Buckingham, a life member of the Association.

EVANGELICAL MISSIONARY SOCIETY.

The Treasurer of the Evangelical Missionary Society in Massachusetts acknowledges the receipt of fifty dollars from the ladies of the Parish of the Rev. Mr Peabody of Portsmouth, N. H. a generous contribution for which the society have been many years annually obliged.

MARRIAGES.

In this city, Mr Samuel W. Creech, to Miss Maria Mason of Portsmouth, N. H.

Mr Wm. L. Wilcox, of Dorchester, to Miss Abigail D. daughter of Mr John Simmonds, of this city.

On Monday morning, by Rev Mr Mott, Mr Albert E. Swasey to Miss Phebe H. daughter of John J. Loring, Esq.

In Watertown, by Rev Mr Francis, George W. Richardson, Esq. of Worcester, to Miss Lucy D. daughter of Abijah White, Esq.

At Cohasset on Sunday last, by Rev. Mr Phipps, Capt Ephraim Snow, Jr. to Miss Margaret S. daughter of Col Newcomb Bates.

DEATHS.

In this city, Mr John Hutton, aged 46, formerly of Stokesby, Eng.; Louisa Jane, daughter of Mr John Lewis, 17 mos; Wm. Davis, jr. child of Wm. D. Ticknor, 1 year.

In Salem, Mrs Elizabeth Benson, 87.

In Marblehead, Mr Wm. Rogers, 88.

In Fitchburg 23d ult. Mr Jonathan Flint, 85; 31st, Mary, wife of Mr Jona. Flint, 83.

In New York, 4th inst. Gen Wm. North, 83. Gen N. was Aid-de-Camp to Baron Steuben, and afterwards Adj. Gen. of the forces; 1st inst. Elizabeth Cabot, infant daughter of Mr Frederick S. Hill.

Lost overboard from ship Solon, 2d July last, off the Cape of Good Hope, Mr Albert Hunt, son of Mr Enoch Hunt, of Charlestown, 21.

At his residence on the Banks of the Yarrow, Nov 21st, James Hogg, the Ettrick Shepherd. He was born in the same year as Sir Walter Scott, and had he lived until Jan 25, inst. would have been 60 years of age.

Deaths in this city last week 33; males 17, females 16.

NOTICE.

THE Copartnership heretofore subsisting between the subscribers, under the firm of JAMES MUNROE & CO, is this day dissolved by mutual consent.

The accounts of the late firm may be adjusted, by being left at either the Boston or Cambridge Bookstore.

JAMES MUNROE,
GEORGE NICHOLS,
JOHN OWEN

Boston & Cambridge, Jan 1, 1836.

THE business of the Boston Bookstore will be continued by the subscribers, as Publishers, Booksellers, and Stationers, at their Store, No 134 Washington st.—the style of the firm remaining the same as heretofore.

JAMES MUNROE Jr.
GEORGE NICHOLS.

Boston, Jan 1

THE subscriber respectfully gives notice, that he has taken the Cambridge Store of the late firm of James Munroe & Co. where he will continue to carry on the business of this establishment, as Bookseller, Publisher and Stationer to the University.

JOHN OWEN.

Cambridge, Jan 1. 3tis

THACHER'S CHARGE.

A Charge to the Grand Jury of the County of Suffolk for the Commonwealth of Massachusetts, at the opening of the Municipal Court of the City of Boston, Dec. 7, A D. 1835, by Peter Oxenbridge Thacher, Judge of the Court.

Published and for sale by JAMES MUNROE & CO. Boston Bookstore, No. 134 Washington st. j.9.

NEW BOOKS.

THE American in England. By the author of "A Year in Spain" in two volumes.

Harper's Family Library. No. 74.—Natural History of Insects.—Just received and for sale by JAMES MUNROE & CO. 134 Washington st. j.9

HANNAH MORE'S WORKS.

JUST received the complete Works of Hannah More in 7 vols. 12mo. for sale at the Boston Bookstore by JAMES MUNROE & CO. 134 Washington st. j.9

SARTOR RESARTUS.

JAMES MUNROE & Co. have in press and will shortly publish Sartor Resartus, in three books, by Thomas Carlyle—in one vol. 12 mo.

Boston Bookstore, No. 134 Washington st. j9

THE BACKSLIDER NEW ED.

BEING No. 5 of Illustration of Christian Truth, is this day published by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. j9.

CATALOGUE OF PERIODICALS,
FOR WHICH
E. R. BROADERS, 147 Washington st. Boston, is Agent;

	per ann.
Carey's Lib. of Choice Literature, weekly, Philadelphia,	$5
North American Review, quarterly, Boston,	5
American Quarterly, do Philadel.	5
Knickerbocker or Monthly Magazine, New York,	5
American Monthly, Magazine, Boston,	5
Museum of Foreign Literature, monthly, Philadelphia,	6
Edinburgh Quarterly Review, Foster's	3
London Quarterly Review, do	3
Westminster Review, quarterly, do	3
Foreign Quarterly Review, do	3
The four quarterlies last named, together	8
Waldie's Select Circulating Library, Philad. weekly,	5
American Journal of Science, &c. Silliman, quarterly,	5
Blackwood's Magazine, monthly,	5
Christian Spectator, quarterly, New Haven,	3
Biblical Repository, quarterly, Boston,	5
Moral Reformer, monthly, Boston,	1
Journal of the Franklin Institute, monthly, Philadelphia,	5
Mechanics' Magazine, monthly, N. York,	3
Lady's Book, a monthly magazine, Philad.	3
Ladies' Magazine, monthly, Boston,	3
New York Mirror &c. weekly, New York,	4
London Penny Magazine, monthly,	1 50
Saturday Magazine, London, monthly,	1 50
London Penny Cyclopædia, monthly,	1 50
American Magazine of Useful and Entertaining Knowledge, Boston, monthly,	2
Scriptural Interpreter, Boston, monthly,	2
Foreign Quarterly, Blackwood and the Metropolitan, New York, weekly,	7
Republic of Letters, weekly, New York,	3
Christian Library, weekly, do	3
Franklin Library, weekly, do	6
Abbott's Religious Mag. monthly, Boston,	2 50
Horticultural Register, monthly, do	2
American Gardener's Magazine, monthly, Boston,	3
Christian Examiner, Boston, Unitarian,	4
American Journal of Medical Science, Phila.	5
National Portrait Gallery of Distinguished Americans, monthly, N. York,	6
Johnson's Medico, Chirurgical Review, quar.	5
Annal's of Education, monthly, Boston,	3
Law Library, monthly, Philadelphia,	10
Celebrated Trials of all countries, edited by Wm. L. Brown, Esq. of the Philadelphia Bar, quarterly,	5
Gentlemen's Vade Mecum, weekly newspaper, Philadelphia,	3
Salamagundi, or News of the day—a comical and humorous paper,	2

N. B. E. R. B. respectfully gives notice that he is ready to supply Individuals, Clubs, Societies and Public Institutions with whatever Periodical Works they may wish. Persons at a distance, by forwarding the amount of subscription to the work they wish, will have their order punctually attended to.

☞ A liberal discount made when several works are taken to one address. ☜

Orders made up for London on the 1st of each month. jan 9

BRIDGEWATER TREATISES, Vol. 5.

ANIMAL and Vegetable Physiology, considered with reference to Natural Theology, by Peter Mark Roget, M. D. Just received by JAMES MUNROE & CO. Boston Bookstore, 134 Washington st. j9

ESSAY ON THE PROPHECIES

RELATING to the Messiah, by Andrew P. Peabody, is this day published by JAMES MUNROE & Co. 134 Washington st. j 9

NOBLE DEEDS OF WOMAN.

IN two vols. For sale by JAMES MUNROE & CO. Boston Bookstore, 134 Washington st. j9

ESSAY ON THE PROPHECIES.

JUST published and for sale by B. H. GREENE, 124 Washington st. 'An Essay on the Prophecies relating to the Messiah. By Rev. Andrew P. Peabody. —also—

A fresh supply of 'Upham's Discourse on the Prophetical Argument.' 6t j9

TILT'S HAT ALMANAC.

THIS day received by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. j9

BOOKS IN FOREIGN LANGUAGES.

A good collection of Books in French, Spanish, Italian, German and other Modern Languages, may be found at the store of the subscriber, No 18 Court street. Also a few valuable works in Greek and Latin. J. BURDETT.

Jan. 2 3m

TRUSSES.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) and near the N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at her house. Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.

d 26

CHRISTMAS AND NEW YEAR PRESENTS.

BENJ. H. GREENE, 124 Washington, corner of Water street, has just received a great variety of elegant Books for Children and Youth. Those parents who are desirous of placing in the hands of their children Books of the very best character, are invited to call as above.

—Also—

A great variety of English and American Annuals—among which are

The Drawing Room Scrap Book
Friendship's Offering
The Amulet
The Christian Keepsake
The Religious Souvenir
The Token
The Pearl
The Youth's Keepsake, &c. 3t d 26

THE SACRED OFFERING.

THIS day published by J. DOWE, 130 Washington street—The Sacred Offering, from the English edited by Mrs Jevons.

—Also for sale—

The English Annuals—Friendship's Offering, Religious Souvenir, together with a variety of Juvenile Books, &c. &c. suitable for Christmas and New Year Presents. d 19

WAYLAND'S *ELEMENTS OF MORAL SCIENCE*, abridged and adapted to the use of Schools and Academies, by the Author.

This day received by JAMES MUNROE & Co., 134 Washington st. d 19

MOSES FRENCH, JR.

AT Maine Wharf, near the bottom of Summer st. has for sale

100 Chaldrons of Cannel Coals in store,
50 do of New Castle Coals in store,
50 do of Orrell do do

also Peach Mountain and Schuylkill Coal of a superior quality.

150 Cords of Nova Scotia Wood
50 do dry slab do
50 do dry Pitch Pine—worthy the attention of Bakers, &c.—also, Oak and Eastern wood—as usual. 6t d 19

POETRY.

FOR THE REGISTER AND OBSERVER.

"Bless the Lord, O my soul,
* * * * *
Who satisfieth thine old age with good,
So that thy youth is renewed like the eagle's."
Psalm ciii. 1. 5—*Noyes' translation.*

O bless the Lord, my soul!
His praise with gladness sing.
To Him who gives thee life,
No mere word-offering bring—
But from thy quick heart's depths bring forth
Treasures of far exceeding worth.

From Him proceeds all good—
Joy, hope, the power to find
In seeming ill, the love
He bears us, ever kind;
He gives us light to guide, and faith
To cheer us on the heavenward path.

And when, by age and pain,
This body 's crushed to earth,
His love will yet again,
By a celestial birth,
'Renew thy youth' for scenes above,—
For an eternal life of love. M.

ORIGINAL HYMN,

Sung at the Ordination of Rev. E. Buckingham, at Dover, N. H.

Forth to the field, anointed Youth!
Be Love thy shield—thy sword be Truth:
Go forth, the Herald of thy God,
To sound his gospel grace abroad.

The Savior's love to all proclaim;
Teach Infant tongues to lisp his name;
To speak his praise and love, engage
Manhood, and Youth, and hoary Age.

Go forth, to warn, to soothe, to teach;
To Rich and Poor the gospel preach:
Support the Feeble on his way,
And change the Wanderer's night to day.

Alarm the Sinner; cheer the Saint;
The Hungry feed; revive the Faint,
And be an Angel, sent to shed
Salvation o'er the Dying Bed.

Diffusing good, thus live and die,
Then pass to thy reward on high;
And see, around God's altar, stand,
Thousands to bless thy guiding hand.

And now, O, Lord, our service own:
Thou art our hope and strength alone;
Accept and prosper our design;
And be the power and glory thine.

BIOGRAPHICAL.

REV. JAMES FREEMAN, D.D.

Extracts from a sermon preached in King's Chapel Nov. 22, 1835, the Sunday after the Funeral of Rev. James Freeman D.D. By F. W. P. Greenwood, surviving minister of King's Chapel, Boston.

James Freeman was born in the neighboring town of Charlestown, where his parents, Constant and Lois Freeman, at that time resided, on the 22d of April, 1759. He received his preparatory instruction at the public schools in Boston, under Mr. Lovell and others; entered Cambridge College in 1773, and was graduated at that institution in 1777, at the age of 18. Among his classmates I find the names of the late Dr. Bentley, Judge Dawes, and Rufus King. Both at school and at college his morals were pure, and his scholarship, though not distinguished, respectable. He was in the habit of undervaluing his own youthful proficiency; but his few surviving contemporaries do not speak of it so disparagingly. In after years he was certainly considered to be a ripe scholar, by those who could not well be mistaken in their judgment. He was then an excellent mathematician; was well acquainted with geography and history at large, and thoroughly so with the geography and history of his own country: and could read with ease and pleasure the Latin, French, Italian, and Spanish languages.

His early life was not without incidents, though I am unable to state them with any particularity. The last year of his college life was spent during the troubles and strong excitements of the opening revolutionary war; and it is known that his own feelings were so decidedly enlisted on the side of his native and in opposition to the mother country, that he engaged in the disciplinary instruction of a company of men, which was raised on Cape Cod for the purpose of joining the colonial troops. Another incident which may be mentioned, is, his chartering a small vessel, bearing a cartel, with the design of proceeding to Quebec, with his sister, to place her with her father, who was then in that city. On his passage he was captured by a privateer, and having arrived at Quebec, he was detained there, through some misunderstanding or suspicion, on board a prison-ship for several months, and during a still longer time as a prisoner on parole. He suffered much inconvenience and trouble in consequence, but found opportunity, notwithstanding, to pursue his theological studies.

It was just at the close of the war, however, that the event took place, which was to have the principal influence on Mr. Freeman's life—I mean his pastoral connexion with this church.

On the evacuation of Boston by the British troops in March, 1776, the rector of King's Chapel, Dr. Caner, who espoused the English cause, accompanied them; and his assistant, Mr. Troutbeck, also went away some months afterward. For about a year the Chapel remained shut. In the autumn of 1777, the congregation of the Old South Church, whose house of worship had been spoiled by the British troops, and used by them as a riding-school, applied to the few proprietors of King's Chapel who were left in Boston, for permission to worship here. The permission was obtained, and the Old South congregation had the Chapel to their sole use for a few months; after which, as the proprietors of the church had resumed their services, the two societies worshipped together, the one employing its own forms of worship in the morning, and the other doing the same in the afternoon. Among those who officiated at this season for the episcopal society was Mr Sargent, previously of the episcopal church in Cambridge.

In September, 1782, the attention of some members of the church was turned towards Mr Freeman, who was then a candidate for the ministry, and he was invited by a letter from the wardens to officiate as reader, for a term of six months. The invitation was accepted by Mr Freeman, and he entered on his duties on the 18th of the following October. In the month of February, 1783, the Old South congregation left the Chapel, and returned to their own house. On the 21st of April, that same year, Mr. Freeman was chosen pastor of this church, at the age of twenty-four.

When Mr Freeman consented to act as reader at the Chapel, he stipulated only for liberty to omit the reading of the Athanasian Creed. Leave to do this seems to have been yielded without difficulty; at which we need not wonder; for although the members of the church were orthodox, and attached to episcopacy, the Athanasian creed was probably no favorite with any one, and was therefore easily if not cheerfully resigned. That the general sentiment was against that strange compound of unintelligible definitions and unchristian anathemas, is to be inferred from the fact, that on the regular formation and establishment of the American Episcopal Church, it was not admitted into her Liturgy. It stands to the credit of that church, that this offspring of the darkness of a dark age, has never disgraced the Book of her Common Prayer.

The mind of Mr Freeman was at first satisfied with being allowed to omit the reading of the obnoxious creed. The prayers for those in authority were of course altered, to suit the altered political state of the country. In other respects the service which he read, as well as the service of all other episcopal churches, was precisely that of the Church of England; the Liturgy of the American Episcopal Church not being adopted till the year 1785.

But it was not long before he began to feel scruples concerning other parts of the service, especially those which expressed or implied a belief in the doctrine of the Trinity. As he thought, and read, and studied, and conversed on the subject of this doctrine, he became more and more convinced that it was unscriptural and untrue, and more and more uneasy in reading passages of solemn devotion, in which it was assumed as a Christian truth. It was a season of great mental trial. On the one side were ancient custom, and venerable authority, and the opinions and feelings of respected and beloved friends, urging him to remain in the former ways; while on the other were a careful conscience and deepening convictions of truth, commanding him to depart from them. He communicated his difficulties to those of his friends with whom he was most intimate. He would come into their houses, and say, "I must leave you. Much as I love you, I must leave you. I cannot conscientiously perform the service of the church any longer, as it now stands." But since he had been among this small remnant of episcopalians as their minister, he had endeared himself to them by his engaging manners and his pastoral services, and it was by no means easy for his friends to part with him. At length a suggestion was made, which terminated in happy and important results. It was said, "Why not state your difficulties, and the grounds of them, publicly to your whole people, that they may be able to judge of the case, and determine whether it is such as to require a separation between you and them, or not?" The suggestion was adopted. He preached a series of sermons, in which he plainly stated his dissatisfaction with the trinitarian portions of the Liturgy, went fully into an examination of the trinitarian doctrine, and gave his reasons for rejecting it. He has himself assured me that when he delivered those sermons, he was under a strong impression that they would be the last he should ever pronounce from this pulpit. He supposed that some of his hearers might be favorably affected by his arguments, but he could scarcely hope that they would meet with general approbation. He had unburthened his mind; he had justified his course; and he made himself ready to resign his ministerial connexion. But such, as you well know, was not the event. He was heard patiently, attentively, kindly. The greater part of his hearers responded to his sentiments, and resolved to alter their Liturgy and retain their pastor. The first vote favoring this conclusion was passed on the 20th of February, 1785; by which vote a committee was appointed to report such alterations in the Liturgy as were deemed necessary. Alterations were reported, in general conformity with those made in the amended Liturgy of Dr Samuel Clarke; and on the 19th of June, the proprietors voted, by a majority of about three fourths, to adopt those alterations.

Thus did our late senior minister, by following the dictates of his reason and conscience, become the first preacher in this country of what we hold to be a purified Christian faith; and thus, through the means of his mental integrity and powers of exposition, did the First Episcopal Church in New England, become the First Unitarian Church in the New World.

I mention this not as a matter of boasting, but as an historical fact. He, our departed father, never boasted of it, or indeed of any thing which he ever did or helped to do; and at that time the change in doctrine and service which was effected, was not certainly regarded by pastor or people as a subject of triumph, but of serious and arduous duty. No motive of future fame or reputation could have been before them; but only a sense of the great opposition and odium which would press upon them from without, together with a deep resolve to bear up against it.

While I say that our late senior pastor was the first preacher of Unitarian Christianity in our country, I am not ignorant that he has himself said, in a note to his sermon on the death of Dr Howard, "that *Dr Mayhew* may with justice be denominated the first preacher of Unitarianism in Boston, and his religious society the first Unitarian Society." There is no doubt that Dr Mayhew, and some of his cotemporaries beside, held opinions which were antitrinitarian, and did not conceal them. Passages are quoted, in the note above mentioned, from Dr Mayhew's sermons, which prove that he did not believe in the equality of Christ with the Father; but they are passages which would not have aroused general attention, or disturbed general prejudices. To such preaching can hardly be awarded the character of an avowal of Unitarianism; and no such avowal was at the time understood to have been made. Dr Freeman was not the first clergyman in the country who entertained opinions at variance with the received doctrine of the Trinity; but it is now conceded by all, that he was the first who openly and explicitly avowed and maintained proper Unitarian Christianity.

But the avowal of obnoxious opinions, and the alterations of the received Liturgy of his church, were not the only difficulties which presented themselves in Mr Freeman's path, and which he was called upon to surmount. Another difficulty, consequent upon these, was to be engaged and disposed of as it best might be.—The church was still episcopal in its forms and usages and predilections, and were desirous of obtaining episcopal ordination for their pastor. But how was this to be effected? Was it probable that any bishop, knowing his sentiments, would be willing to ordain him? At least the attempt could be made. A letter was accordingly addressed by the wardens to Bishop Provost, dated July 29, 1787, in which they earnestly requested him to bestow ordination on Mr Freeman, but at the same time expressed their determination to adhere to their altered Liturgy, a copy of which they sent to the Bishop with the letter. Bishop Provost refused, and very properly, to take the responsibility of the ordination upon himself, under the existing circumstances, and stated that the case would be reserved for the consideration of the General Convention.—The church, on their part, being convinced that the agitation of the subject in the Convention would give rise to much unpleasant debate, and that the result would be unfavorable to their wishes, urged their claims no further in that quarter, but came to the determination of resorting to first principles, and ordaining their minister themselves. Mr Freeman was accordingly ordained by his society alone, as their rector and minister, by a solemn, appropriate, and interesting service, at the time of evening prayer, on the 18th of November, 1787. Forty-eight years afterwards, in that very desk where he stood up, firmly yet meekly, to receive the public sanction of his people's choice, and the Book of God which was placed in his right hand, and the blessing which was invoked upon his head,—was his funeral service performed.*

A greater outcry, from some quarters, was made on the occasion of this independent ordination, than when the Liturgy was altered and the Unitarian faith was professed at the Chapel. But Mr Freeman went on quietly in his former course, till its angry echoes died away on his ear. He addressed himself to the duties which were before him, being "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;" "giving attendance to reading, to exhortation, to doctrine." Friends multiplied around him; he saw the opinions to which he had proved himself so true, spreading with a sure and healthy growth; and his days flowed on in usefulness, honor and peace.

* November 18, 1835.

MISCELLANEOUS.

[From the New Monthly Magazine.]

CHRISTIAN SLAVERY AT ALGIERS.

Extract from Campbell's Letters from the South, dated *Algiers*, Oct. 2d, 1834.

It would have been hard, after suffering so much among the infidels, if those who had been enslaved had found Christian hearts slow to believe in their most wonderful narratives. I was talking the other day with an Algerine on this subject, and he expressed to me his conviction that the grossest exaggerations had been propagated in Europe respecting the maltreatment of Christian slaves at Algiers. God forgive me for joking on so grave a subject! but in the course of our conversation, a ludicrous instance of Barbary cruelty to a countryman of my own came across my memory, and I upbraided my infidel acquaintance by relating it. Once on a time, amongst the passengers of a ship that was taken by an Algerine corsair, there was a poor diminutive Scotch tailor, who was condemned to [illegible] He was so weak in body that he could not work with the other slaves, but the Dey of Algiers inhumanly obliged him to sit from morning to night upon eggs, like a clucking hen, in order to hatch them. It may be easily imagined that all Scotland laughed at the little martyr when he came home and related this melancholy adventure. The Moor to whom I mentioned it was also much diverted by it, but resuming his gravity, he remarked, "This story is as improbable as it is ludicrous; for, if the man was a tailor the Dey would have made fifty times more profit out of him by setting him to sew cloth than to hatch eggs.

To be serious, though I abominate the memory of Christian slavery in this place, I am fain to hope that its horrors were somewhat exaggerated. All the religious orders in Europe, particularly in Spain, were laudably employed in collecting funds for the ransoming of Christians from Barbary. Those pious men soon discovered a truth well expressed by Horace, namely that appeals to the sense of sight, touch the mind with incomparably more force than mere statements to the ear. So they preached to the eyes of the charitable. When delivered captives arrived in a Spanish city, they were publicly paraded through it, clad in rags which they had never worn before, and loaded with chains a great deal heavier than the Algerines had ever put upon them, but which had a useful weight in the pathetic exhibition.

The circumstance which I am going to tell you carries no evidence at all in favor of the clemency of the Algerines towards their prisoners—but still it is a curious fact, that for a very long period the greater part of the Christian slaves at Algiers were those who had *come voluntarily into slavery.* Oran, which Spain possessed till 1792, and Masalquiver, were considered by the Moors as the chief nursery of their Christian slaves; and, in 1785, it was gravely stipulated between the Spaniards and Algerines, that the latter should still receive, as usual, Christian deserters as slaves—whose numbers used annually to amount to a hundred. The garrison troops in the places I have mentioned were generally vagabonds from all nations, though the most of them had been Spanish smugglers or Italian bandits. When those worthies had committed some error that threatened them with death or the cat-and-nine tails, they scarcely exchanged their lot for a worse one. Some of them also had hopes that the Consul of the European nation to which they belonged might interfere to procure their liberty.

The prisoners brought in by the Corsairs were divided into two classes. The first of these included the Captain, the chief officer of the prize, and the passengers with their women and children; all these were put to labor less hard than that of the rest. The children were almost all sent to the palace of the Dey, or to the houses of the first families, and the women were made servants of the Moorish ladies.—The second part of the crew were openly sold to the highest bidders.

As to their general treatment, Leweson, a secretary to the Danish Consulate, who published a work about Algiers towards the latter end of the last century, and who seems a candid writer, gives a description which is not very revolting. Speaking from several years of observation, he thinks that, upon the whole, though he admits exceptions, the captives were neither overwrought or cruelly treated. Their proprietors, he observes, in general had always more or less the prospect of selling them for a ransom, and were therefore interested in keeping them alive. Those who were condemned to labor at the public works were the most unfortunate. They were placed by day under the constant inspection of Turks, who were called their *guardians*, a gentle name for the office of those who guarded against their escape. From his account I gather that they had three small loaves of coarse bread in the morning, with gruel and old butter or native oil, which is execrably rancid, and then in the evening a repetition of the bread and a few olives.—There were many individuals even in this worst off class, who, when they were good workmen, could make a little money by performing services for the natives after sunset, on getting permission from their guardians to let them return to the lock up house at a later hour, by which means they could obtain a good supper and a cup of wine. The dress granted them annually by the state consisted of a long shirt, a woolen tunic with long sleeves, and a cloak of the same material. For bedding, they had a woollen coverlet, a pillow and a mattress. No mention is made of their being provided with shoes or stockings.

Slaves that belonged to individual proprietors, whether Turks, Moors, or Jews, (it was not permitted to Christians to have slaves at all, and Jews could have none who professed Mahometanism,) were generally better off than those who were the property of the State. In the city they mostly served as domestics; in the country their agricultural intelligence often raised them to the rank of bailiffs on estates, and there were instances of their becoming such favorites in families as to cause scandal and amputation of heads, on account of intimacy with wives and daughters. The Christian slaves who were taken into the domestic service of the Dey were also comparatively fortunate. They had little to do, they were well clothed, and fed sumptuously, and when they pleased their owners, it is probable that their only sufferings (though alas! it was a sad *only*) were their longings to return home, and the *ennui* of domestic confinement.

Besides the European Consuls and their families and secretaries, there were some other free Christians, such as merchants, artists, and Catholics as well as Greek spirituals, who were permitted to exist at Algiers. To all this class of persons the proprietors of Christian slaves used to let them out as servants on moderate terms, and on assurance that the hirer would be responsible if the slave escaped. Thus a few of the captives found Christian homes, nor were they required to repair at night to the bagnios, where, according to law, all slaves were to be shut up after daylight. Some of them after a time left the service of their patrons with money or credit enough to be able to set up taverns, where, by the sale of wine and spirits, they would sometimes make enough to purchase their ransom and to return to Europe richer than they had left it. But the security exacted from free Christians against the elopement of such *protegees* was severe and dangerous; nay, the patron was even responsible to the proprietor for the value of the slave in case of his death. So the free Christians, it may be easily imagined, were very cautious as to the objects of their cautionry, and even when they gave it, generally required their fellow believer to wear a token of his obligation to them. Some free [illegible] from Christendom having seated themselves one day in a tavern, and called for wine, mine host brought it to them limping with an iron circle on one of his legs. "What," said they, "Boniface, do you keep this house, and are you yet a slave?" "I am so nominally," he answered: "a Moor is my proprietor, but Mr so-and-so is my patron, God bless him!—he set me up in this shop and gives security against my quitting Algiers without notice." "But does the law oblige you to wear that iron?" "No;" said the arch fellow, "I wear it only to oblige my patron." "Does he distrust you then?" "Oh dear me, no!—no more than he distrusts his wife; but just by way of a ceremony, he gave his wife a ring to wear on her finger, and in the same way he gave me this iron ring to wear above my ancle." In reality however the ancle ring was not so easily slipt off as a finger one, and its notoriety was some security to the patron. Where is patronage to be found without a badge?

Lastly, as a mitigating circumstance in Christian slavery at Algiers, it is but fair to mention, that when slaves were illtreated, they had a right to repair either to the Dey's palace or to the nearest Maraboot or Mahometan chapel, and here to prefer their complaint. If the case of ill usage was proved, the proprietor was admonished; if it occurred twice, the slave was taken without compensation from his cruel master and transferred to another proprietor. Here there was at least some seeming recognition of the rights of humanity. But put all the above circumstances together, and place Algerine slavery in its mildest light, it was still an atrocity that reproaches the tardiness of its extinction. The slave's right of appeal to the Dey in case of hard usage must have been for the most part the next thing to a mockery. Those candid travellers who are disposed rather to smooth than to aggravate our horror at the lot of the captives, admit that those who labored at the public works were sometimes taxed to extreme toil, and that the numbers shut up every night in the bagnios suffered dreadfully from their hard beds, and the filth and stench of their incarceration. Altogether, whatever may become of the colony, let us thank the French for having at least obliterated the last vestiges of Christian slavery.

WHALE FISHERY STATISTICS.

Our hardy countrymen, who wield a particular sickle in the Arctic regions, and wage war against the monsters of the deep on the very confines of Chaos and Old Night, have again, we regret to say, been unsuccessful in their exertions. Up to the date of the most recent advices, few vessels had captured more than one fish; others were entirely clean, and worse than all, two of the seventy ships on the station, the Lee and Isabella, were lost rather early in the season, while endeavoring to push through some lane in the ice to the east or west. The last which was almost a classic ship, must have made many a voyage to the far North since the time she was commanded by captain (now sir John) Ross; and the public will recollect, not without interest, that it was Capt Humphreys, her latest commander,—that took on board that enterprising navigator, with his nephew and party, while wending their weary way in an open boat, after escaping from the horrors of Boothia Felix. As whalers are generally from 360 to 400 tons burthen, the loss of property is, of course, considerable; but the crews of both vessels escaped, as generally happens in regions where it is much easier to find refuge on continents of ice than to reach the solid land.

While about to commit the above remarks to paper, an intelligent friend called, who has a deep stake in the Whaling company and from whom we learnt the following particulars:—The whale ships generally reach the barrier ice about the middle or end of May, at which time it is as firm in many directions as the rocks themselves: but there are also so many masses floating about that all the masters can do is to keep cruising in clear water awaiting some opening through which they may steer their perilous way to the proper fishing ground. Capt. Ross calls these canals *lanes* in the ice, and they are generally so narrow that sails would be of very little use in propelling vessels forward, even if the wind were always favorable. All, therefore, depends on human skill and labor; and season after season the crews of whalers have to drag, by means of ropes, their respective vessels a distance of two three or four hundred miles, as the case may be.

Their footing is alternately rugged and slippery but their shoes are adapted to labors so herculean, and they do not much complain of the service provided they find continuous water way. But herein consists the great danger; for if the wind blow strong from the sea, fields embracing miles on miles of ice are put in motion, which, as they approach and touch the narrow gap, seize the luckless vessel with all the force of a thousand vices, and crush her oaken ribs with as much ease as the humau hand crushes an egg shell. That the Lee and Isabella perished in this manner, we have no doubt whatever; and, amidst a whole host of other dangers, this, we believe, is the greatest that besets the mariner's path on the shores of Greenland, and in still higher latitudes. But occasionally careful observation enables experienced seamen to meet the coming crisis, by cutting a temporary dock out of solid ice, which protects them from the first horrid crash, and in which they lie moored until some contrary change in the elements throws their prison door open; and as this operation must be repeated wherever circumstances demand the exertion, the reader may form some idea of the labors of those who go down annually to the great Northern deep; and looking to the great rigors of the climate, the occasional fury of the whales, the upsetting of boats, and other mishaps, well may they exclaim,

"Ye gentlemen of England, who live at home in ease,
Ah! little, little do ye know the dangers of the seas."

With some exceptions in favor of individuals, and even companies, very little money has been made by whaling during the last six or seven years; nor is the trade prosecuted to any thing like the former extent. During the war 200 vessels visited the North, by far the greater part of which belonged to Britain and Ireland; but the whaling fleet this year has been reduced to 70 sail, and is likely to dwindle still farther unless the profits of the trade increase.—[Dumfries Courier.]

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